K Bible.

A

COLLECTION

OF THE

Promiſes of Scripture,

UNDER THEIR PROPER HEADS.

IN TWO PARTS.

REPRESENTING

I. The BLESSINGS Promiſed.

II. The DUTIES to which PROMISES are made.

WITH AN

APPENDIX,

Relating to the FUTURE STATE of the CHURCH.

AND AN INTRODUCTION,

Containing Obſervations upon the Excellency and Uſe of the PROMISES, and Directions for the right Application of them.

TO WHICH IS ADDED,

THE LIFE OF CHRIST.

By SAMUEL CLARK, D. D.

"*I have a goodly Heritage.*" Pſalm xvi. 8.

With a Recommendatory Preface, by Dr. WATTS.

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[Price Three Shillings bound.]

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In the Preſs, and ſpeedily will be publiſhed,

THE FIFTH EDITION OF

A CAREFUL AND STRICT ENQUIRY

INTO THE

MODERN PREVAILING NOTIONS

OF

FREEDOM OF WILL.

BRITISH MUSEUM

By JONATHAN EDWARDS, A. M.

Printed for, and Sold by J. MURGATROYD, Chiſwell-ſtreet, Moorfields.

THE

RECOMMENDATION.

THE BIBLE is a Book of ſuch tranſcendent worth, and ſo happily ſuited to all the parts and purpoſes of the Chriſtian life, that it can never be too much recommended to the world: every thing that allures the world to peruſe it, is a bleſſing to mankind. And though it is hard for our our narrow capacities to graſp and take in the ſeveral diſtinguiſhing excellencies of it at one view, yet if we take a ſeparate ſurvey of the doctrines and duties, the promiſes and threatenings, the prophecies and hiſtories which are contained therein, each of them will afford us an aweful or a delightful proſpect, with leſſons for ſpecial improvement.

The worthy Author of this collection, whom I have long known with eſteem and honour, has choſen to reduce all the moſt uſeful and important Promiſes of the word of God into order, and ſet them before us here. Theſe are the moſt powerful motives to duty; theſe are the conſtant food of a living Chriſtian, as well as his higheſt cordials in a faint-

ing hour. And in ſuch a world as this, where duties perpetually demand our practice, and difficulties and trials are ever ſurrounding us, what can we do better than to treaſure up the Promiſes in our hearts, which are the moſt effectual perſuaſives to fulfil the one, and ſuſtain the other? Here are laid up the true riches of a Chriſtian, and his higheſt hopes on this ſide heaven.

The materials which are collected here are all divine, and the diſpoſition of them is elegant and regular; ſo that it is an eaſy matter to find ſomething ſuited to the frame of our ſouls, or our preſent wants on every occaſion; and that ſoul who knows what a ſuitable promiſe is worth in an hour of darkneſs or temptation, will never think ſuch a work as this, and ſuch a various treaſure, can have ſufficient value ſet upon it.

This is ſuch a piece as I dare put into the hands of every Chriſtian among all their divided ſects and parties in the world. Here is no danger of error or miſtake in point of orthodoxy, if the Engliſh be but truly tranſlated from the ſacred originals. The noiſy controverſies of the age, which eat out the vitals of true religion, have no room nor place here; for theſe ſentences are the pure word of God, without any mixtures of the wit or reaſonings of man.

'Tis the leaſt thing that I can do to ſhew my gratitude to the pious author of this collection, to tell the world how much I eſteem it; how often it has given me conſolation and ſupport in the midſt of my long infirmities and

and confinements in former years, when I was not capable of reading a whole page together in any writing: and there are multitudes of Chriſtians that can bear the ſame teſtimony to the value of this Collection of *Promiſes*, who have found it an effectual ſpur to duty, and a divine relief under ſurrounding ſorrows.

In order to a better improvement of theſe *Promiſes*, it may be very proper to read the Introduction firſt, which will teach even Chriſtians of the lower rank, how to underſtand and apply all theſe diſcoveries of divine mercy. Thoſe who have little leiſure for reading, may find their account in keeping this Book always near them, and with the glance of an eye, they may take in the riches of grace and glory, and derive many a ſweet refreſhment from hence, amidſt their labours and travels through this wilderneſs. 'Tis of excellent uſe to lie on the table in a chamber of ſickneſs, and now and then to take a ſip of the River of Life, which runs through it in a thouſand little rills of peace and joy.

May this ſecond edition, which brings it again into the world, be attended with ſtill greater ſucceſs: and I ſhall he glad to ſee ſuch an evidence of growing Chriſtianity and living religion among us, that ſuch an aſſemblage of divine mercies, which have been ſhowered down from heaven in different ages upon this wretched world, ever ſince the fall of man, comes into the reliſh and taſte of mankind, ſo far as to be peruſed and prized by them May the Holy Spirit of God, who indited all theſe *Promiſes*, and our bleſſed Medi-

ator, who, by his miniſtry and by his blood, has ſealed and confirmed them all, render them every day more and more powerful and prevalent, to draw the hearts of men towards God, and to fit them for the enjoyment of theſe words of grace in their compleat accompliſhment in glory. *Amen.*

I. WATTS.

Newington,
Jan. 19, 1750.

THE

THE

INTRODUCTION,

See overleaf

CONTAINING

Some Obſervations upon the Excellency and Uſe of the PROMISES, *and Directions for the right Application of them.*

BESIDES the many other evidences the Holy Scripture carries in it, of a divine original, there are eſpecially remarkable the ſublimity, excellency, and reaſonableneſs of the doctrines it teaches; the wiſdom, holineſs, and perfection of the rules of life it lays down; and the ſtrength and efficacy of thoſe ſanctions, with which it enforces its precepts. As the Threatenings have the greateſt tendency to ſtrike an awe upon the mind, and to lay a powerful reſtraint upon every irregular inclination; ſo the Promiſes are of ſuch a nature as moſt ſtrongly to excite to, and give the greateſt encouragement in, a courſe of piety and univerſal holineſs. It is therefore with the higheſt reaſon the apoſtle ſays of them, That *there are given unto us exceeding great and precious promiſes, that by theſe we might be partakers of the divine nature, having eſcaped the*

the corruption that is in the world through luſt, 2 Pet. i. 4. They are great and excellent; whether we conſider the nature and variety of the bleſſings contained in them, the manner in which they are expreſſed, the certainty with which we may depend upon them, or their happy influence upon the mind.

They contain bleſſings of all ſorts, of the moſt excellent nature, and ſuited to every circumſtance. As man is made up of body as well as ſpirit, and the neceſſities of this preſent life muſt be provided for, as well as his happineſs ſecured in the next; in the Promiſes abundant care is taken of both, and proviſion is made for the peace, comfort, and welfare of the Chriſtian, both in this, and in the other world. He is aſſured of the ſeveral neceſſaries and conveniencies of this life, in ſuch a meaſure, as infinite wiſdom ſees beſt for him. And ſince we are expoſed to various troubles and calamities, there are many Promiſes made with relation to them: either that we ſhall be preſerved from thoſe afflictions, or, if it be neceſſary, we ſhould be exerciſed with them, that we ſhall be powerfully ſupported under them, and in the beſt time and way delivered from them, after that they have been made to anſwer the moſt excellent ends upon us. Nor is it eaſy to ſay, what a vaſt variety of conſolations are provided for our relief in thoſe trials. But, however valuable, conſidering the circumſtances of our preſent ſtate, the Promiſes relating to temporal enjoyments and afflictions may be, they are not to be compared with the excellency and glory of thoſe

ſpiritual

ſpiritual and eternal bleſſings, with which we are bleſſed in Chriſt Jeſus, and of which we have the moſt clear, full, and expreſs Promiſes in the Goſpel. Therein, how great, how particular a regard is had to the condition of fallen, ſinful man! What care is taken to eaſe the conſcience under the burden of guilt, and the apprehenſions of divine wrath, by the moſt gracious promiſes of pardon and mercy! What aſſurances given of reconciliation and acceptance with God, through the blood and interceſſion of the Redeemer! To what glorious privileges and high honours is the Chriſtian advanced! Such as, the adoption of children, a kind regard to all his prayers, the miniſtry of angels, and, an intereſt in the grace, love, and fellowſhip of God the Father, and of his eternal ſon and Spirit. In the Promiſes is contained all that grace which is requiſite to refine and ennoble our natures, to enlighten our underſtandings, to regulate our wills, and purify our affections; to preſerve us from ſin, and all the contrivances and ſnares of the devil and the world, and to exalt us to the higheſt perfection of holineſs and happineſs.

The manner in which theſe bleſſings are promiſed, ſtill further adds to their value. They are not expreſſed in general or ambiguous terms, but with the greateſt clearneſs and perſpicuity. God would not leave his people at an uncertainty, concerning his kind intentions towards them. If the meaning of the Promiſe ſeem doubtful in one place, it is abundantly cleared up in ſeveral others. Nor

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is it only here and there in ſome few paſſages, or in a cold and reſerved manner, that God has ſignified his good will; but, upon the account of our dulneſs and ſlowneſs to believe what God has promiſed, he has both made uſe of the ſtrongeſt words and phraſes that language could furniſh out, and has over and over, in a variety of expreſſion, often repeated the aſſurances of his favour. He has contrived his Promiſes ſo, as to meet with all our objections, and remove all our doubts and fears: and herein he has been pleaſed to ſhew an affection, tenderneſs, and condeſcenſion, which could not be expected from an earthly prince to his ſubjects; much leſs from the great and glorious Majeſty of heaven and earth, to ſinful duſt and aſhes.

But what doth in the greateſt degree enhance the worth and excellency of the Promiſes, is, the evidences we have, that they ſhall certainly be made good; ſince, as the apoſtle argues, Heb. vi. 17, 18. we have for them both the word and *oath of that God that cannot lie, that ſo we might have ſtrong conſolation, who have fled for refuge, to lay hold upon the hope ſet before us.* And of the covenant thus confirmed, Chriſt the Son of God is made the Surety, Heb. vii. 22. having ratified it by his own blood. And that all the ever-bleſſed Trinity might concur in eſtabliſhing our faith upon the ſtrongeſt foundation, the Holy Spirit of God witneſſes the truth of the Promiſes, by his miraculous operations, when firſt poured forth upon the apoſtles, and by his ſanctifying influences upon the hearts of all true Chriſtians,

tians, both then, and ever ſince. Hereby he inſpires into them a lively hope, and furniſhes them with well-grounded evidences of their intereſt in the Promiſes; and their *hope makes them not aſhamed, becauſe the love of God is ſhed abroad in their hearts by the Holy Ghoſt, which is given unto them.* Rom. v. 5.

The Promiſes therefore of the Goſpel being of ſo excellent a nature, and confirmed to us by ſuch authority and evidence, cannot but have very great and happy influences upon the mind, when ſeriouſly attended to, and applied with faith; eſpecially as they are the means by which the Spirit of God carries on his work upon the ſoul. They are the ſtrongeſt arguments to perſuade the ſinner to turn to God, the greateſt encouragement to a humble, believing dependance upon the grace of Chriſt in the Goſpel, and the moſt powerful motives to ſincere and univerſal obedience: ſince by them we are aſſured, that every penitent ſinner ſhall find the moſt gracious acceptance; that from the grace of Chriſt we ſhall derive ſufficient ſtrength and capacity for every duty; and that in keeping God's commands there is great reward. So that would we but duly conſider the ſeveral Promiſes made to every exerciſe of grace, and every performance of duty, what a ſpur would this be to quicken our ſlow pace in the ways of holineſs! What an encouragement to be ſtedfaſt *and immoveable, always abounding in the work of the Lord, foraſmuch as we know that our labour is not in vain in the Lord,* 1 Cor. xv. 58.

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A fixed, conſtant attention to the Promiſes, and a firm belief of them, would prevent ſolicitude and anxiety about the concerns of this life. It would keep the mind quiet and compoſed in every change, and ſupport and keep up our ſinking ſpirits under the ſeveral troubles of life. *In the multitude of my thoughts within me, thy comforts delight my ſoul*, Pſalm xciv. 19. Chriſtians deprive themſelves of their moſt ſolid comforts by their unbelief, and forgetfulneſs of God's Promiſes. For there is no extremity ſo great, but there are Promiſes ſuitable to it, and abundantly ſufficient for our relief in it.

A thorough acquaintance with the Promiſes would be of the greateſt advantage in prayer. With what comfort may the Chriſtian addreſs himſelf to God in Chriſt, when he conſiders the repeated aſſurances that his prayers ſhall be heard? With how much ſatisfaction may he offer up the ſeveral deſires of his heart, when he reflects upon the texts wherein thoſe very mercies are promiſed? And with what fervour of ſpirit, and ſtrength of faith, may he enforce his prayers, by pleading the ſeveral gracious Promiſes which are expreſsly to his caſe?

Further, Great aſſiſtance and encouragement may the Chriſtian derive in his ſpiritual warfare, when he takes a view of the many Promiſes of grace and ſtrength, to mortify ſin, and to reſiſt the devil; of ſucceſs and a final victory in his conflicts with the enemies of ſalvation: and of an incorruptible crown of glory, to be given him as the reward of his

his firmneſs, conſtancy, and perſeveraunce. A great deal more may be ſaid, but that I would not too much enlarge this Introduction, to ſhew of what excellent uſe the Promiſes would be, if duly attended to, to promote all the exerciſes of the divine life, and to inſpire into a good man comfort and joy in every ſtate of life.

That the Chriſtian might have before him, in one view, the many great and precious Promiſes ſcattered up and down in Scripture, and in ſuch a method, as eaſily to find what is ſuitable to his caſe, I have drawn up the following collection. The occaſion indeed, of my firſt entering upon it, was to aſſiſt ſome young perſons, who very commendably, and to their great advantage, are employed in improving themſelves, and one another, in the knowledge of the Scriptures; one of their exerciſes being to treaſure up in their memories, and queſtion one another upon the Promiſes, under their ſeveral heads. At firſt I intended to put together a ſmall number, upon ſome principal ſubjects; but, upon ſearching the Scriptures more and more texts ſtill offering themſelves, which I thought equally to my purpoſe, this collection at length grew ſo large, that the taking ſo many copies as were wanted, would have been a tedious work: for which reaſon, and in hopes it might ſerve the ſame uſeful end to others, I at laſt gave way to its being made public. Since I compleated it, I have examined ſome other collections I have met with, and have added out of them thoſe few texts, which I had not before obſerved; ſo

that I believe, this is the fulleſt collection of the kind of any extant, at leaſt that I have ſeen.

I have endeavoured to put them together in ſuch a method, as might be eaſieſt, and fitteſt for common uſe. I have not increaſed the heads to ſo great a variety of particulars, as ſome may expect; both becauſe too many diviſions rather confound, than aſſiſt the memory; and alſo the applying of the Promiſes to caſes too particular, would have too much confined their uſe, when capable of a more extenſive application. If any therefore want the Promiſes for ſome caſe they don't find here mentioned, they may meet with them under ſome more general head, within which that caſe is comprehended. And for the ſame reaſon, ſome of the Promiſes may ſeem not ſo properly to belong to the head under which they are ranged; but as they are near a-kin to it, I choſe rather to put them together, than to multiply heads. There are alſo other texts which ſome may think ſhould have been placed elſewhere; for inſtance, ſome of the Promiſes under the head of Temporal Bleſſings, are by ſome underſtood in a figurative ſenſe of ſpiritual, and ſo on the contrary. I have taken them in the ſenſe that appeared to me moſt agreeable to the deſign of the Spirit of God; though ſometimes, where I thought the words were capable of both ſenſes, I have written them in both places. Many other texts alſo, might be ranged under different heads; for example, either in the firſt part, among the Bleſſings promiſed; or in the ſecond,

cond, containing the Graces and Duties to which Promiſes are made; and ſometimes under either of thoſe heads, which being nearly related, follow one another; as the head of Sanctifying Grace in general, and Converting Grace. If therefore what you look for be not in one place, you may expect to find it in the other: for which purpoſe the references in the Table of Contents will be uſeful; for I have generally endeavoured to avoid repetitions. Sometimes, indeed, the ſame text may be met with in different places, but then it is applied to different purpoſes; as when ſeveral bleſſings or duties are comprized in one, as Prov. xxii. 4. in p. 10.

Though all the Scriptures here collect under the name of Promiſes, are uſeful for the comfort and encouragement of Chriſtians, in the caſes ſpecified; yet they are expreſſed in different forms. Some contain direct Promiſes and Aſſurances of ſuch and ſuch bleſſings. Of theſe ſome are made to all in general, according to the rules and limitations of the Goſpel; as Pſal. lxxxiv. 11. p. 1. and Pſal. xxxiv. 9, 10. p. 3. But others are addreſſed to particular good men in Scripture, which yet every Chriſtian may take comfort in. So that Promiſe made to Joſhua, chap. i. 5. *I will not fail thee, nor forſake thee*, is by the Apoſtle applied to Chriſtians in general, Heb. xiii. 6. In the ſame manner, Promiſes made to particular churches, are applicable to the church of God in general; as thoſe in the Old Teſtament to the Jewiſh church, Iſa. xxvii. 3, and Zech. ii. 5. in p. 8. and thoſe to the churches in the New

Teſtament, Phil. iv. 19, p. 3. Rom. xvi. 20. p. 57. and many more. The rule in both theſe caſes, is, that whatſoever Promiſes are made in Scripture to particular perſons, in caſes, and for reaſons that equally concern other good men, they are applicable to the comfort of all, and may be pleaded with faith in prayer. The words of the Apoſtle afford a ſufficient foundation for this obſervation, Rom. xv. 4. *Whatſoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.*

The Promiſes alſo made in particular caſes to perſons in Scripture, may be applied to the encouragement of others, ſo far as the caſe and circumſtances agree, though not abſolutely, and in their whole extent. Thus the Promiſe made to Solomon (2 Chron. i. 11, 13.) of wiſdom, and alſo of riches and honour, beyond all that were before him, becauſe he aſked of God wiſdom rather than riches, &c. is applicable to Solomon only, in its whole extent; but yet gives encouragement to every good man to hope, that if he ſeek of God wiſdom above all other things, he ſhall obtain a large meaſure of it, according to what his ſtation requires, and alſo ſo much of other worldly advantages, as God ſees beſt for him, according to thoſe more general Promiſes, Prov. viii. 17, 18. In the ſame manner the Promiſes made by Chriſt to his Apoſtles of the Holy Spirit, *to teach them all things, and bring all things he had ſaid to them to remembrance*, John xiv. 26. and to guide them into all truth, chap. xvi. 13. though they are not to be applied to others

others in the ſame degree as to the Apoſtles, who were by the Spirit extraordinarily inſpired, and inſtructed in the whole revelation of the Goſpel, and infallibly ſecured from error, this being peculiar to their character as Apoſtles; yet they encourage all other Chriſtians to expect from the Spirit all that illumination, inſtruction and guidance, which is neceſſary for them in their ſeveral circumſtances, upon the diligent uſe of all appointed means, ſo that they ſhall be preſerved from all dangerous and fatal miſtakes and errors, according to thoſe Promiſes, 1 John ii. 20, 27. Pſal. xxv. 12. and others, made to good men in general.

Beſides thoſe Scriptures, that run in the form of Promiſes, there are others, which are obſervations or declarations of the bleſſings that generally attend the ſeveral exerciſes of piety and holineſs; as Pſal. cxi. 5. in p. 3. and Prov. xviii. 10. in p. 5. and moſt of thoſe collected out of the Proverbs and Eccleſiaſtes. But as theſe are obſervations made under the inſpiration of the Spirit of God, they give the ſame encouragement to expect the bleſſings mentioned in them, as if they were in the form of Promiſes.

Some of the texts do only expreſs the experiences of good men in Scripture, or their expectations from God; as Pſal. xvi. 6 in p. 1. Pſal. xxiii. throughout, p. 3. and Pſal. lxxi. 20. in p. 17. Of which Scriptures the ſame may be ſaid as of thoſe above, That as holy men therein ſpake under the direction of the Spirit of God, and what they ſay of themſelves

ſelves is recorded for our inſtruction and comfort, conſequently other good men may aſſure themſelves, in like circumſtances, of the like favour and mercy. Thus whereas the Pſalmiſt expreſſes his confidence in God's help againſt all his enemies, Pſal. cxviii. 6. the apoſtle applies it to all Chriſtians, Heb. xiii. 6. *So that we may boldly ſay, The Lord is my helper, and I will not fear what man can do unto me.*

Some of the texts are petitions put up by Chriſt for his Church; as thoſe taken out of John xvii. Theſe give the ſame encouragement as the Promiſes do; for we are aſſured, that whatever Chriſt aſks for his people, is certainly granted.

The ſame may be ſaid, in ſome degree, of the prayers put up by other ſaints in Scripture, for themſelves and others; eſpecially the prophetical prayers, Gen. xlix. Deut. xxxii. and in other places. Since thoſe prayers were delivered under the inſpiration of the Spirit, we know they were agreeable to the will of God; and ſo far as circumſtances are the ſame, all other good men may hope to be heard in aſking the ſame bleſſings of God. But of this ſort I have taken but few, both becauſe it is more difficult rightly and with judgment to apply them, and leſt I ſhould too much ſwell this collection.

XIII XVI The Bleſſings promiſed, are either of a temporal, or of a ſpiritual and eternal nature: it may be neceſſary to lay down ſome rules, to direct the ſerious Chriſtian in the right application of theſe different ſorts of Promiſes.

As

As to the Promiſes of temporal Bleſſings, and thoſe that relate to temporal evils, it is acknowledged by all, they are not to be underſtood abſolutely or univerſally, but with the limitation, as far as may be for God's glory, and our good: both which are, in effect, one. Nor will theſe limitations leſſen their value, with any thinking ſerious perſon. For all outward things are of ſuch a nature, as to be capable of being either good or evil to us, as circumſtances vary. Riches, though in ſome circumſtances they may be very uſeful and valuable, in which caſe God will beſtow them according to the tenour of his Promiſes; yet in others they may be, and often prove, very pernicious: no wiſe man, in that caſe, would deſire them. Thus afflictions, in ſome inſtances, may be of the greateſt advantage to us. Then they are mercies: the inflicting them is a token of favour, and the preventing them would be a judgment, inſtead of fulfilling a promiſe. Now it muſt be allowed, that of all theſe circumſtances, the infinitely wiſe and good God is the beſt judge; ſince he has before him, in one view, the whole compaſs of every caſe, in all its circumſtances, and is more concerned and watchful for our good, than we can be ourſelves. The Promiſes therefore relating to theſe things, ſhould not lie by neglected; but we ſhould fix our faith upon them for the mercies we want, with a firm dependance upon the power and faithfulneſs of God, though with an entire ſubmiſſion to his ſuperior wiſdom, to chuſe what is beſt for us. I verily believe, Chriſtians

ans often deprive themſelves even of temporal favours from God, for want of a more frequent ſtedfaſt exerciſe of faith upon the Promiſes relating to theſe things. They either aſk not, or not *in faith*, and therefore *receive nothing from God*, James i. 6, 7. Or, they deſire and aſk, but not for right ends, (to take notice of another limitation hinted at by the ſame apoſtle, Jam. iv. 3) not for God's honour, but *to conſume it upon their luſts*; and ſo *they aſk amiſs*, and therefore *receive not*. This collection therefore will give great aſſiſtance to the faith of Chriſtians, when they obſerve how full and expreſs the Promiſes are, and how ſuitable to their ſeveral exigencies, even in things concerning this life.

It may be objected to many of the texts, that they are taken out of the Old Teſtament, and were Promiſes made to the Jews under a diſpenſation, wherein a greater ſtreſs is laid upon temporal bleſſings, than under the Goſpel; and conſequently, that Chriſtians cannot expect ſo much from thoſe Promiſes.

I anſwer, That it is true, the Goſpel has a much greater tendency to draw our affections from, and leſſen our regard to outward felicity and proſperity, than the Law; ſince it has brought in a better hope, and gives more clear diſcoveries, and more full aſſurances of ſpiritual and eternal bleſſings, and recommends theſe as our main concern: and therefore our deſires and expectations of temporal bleſſings ought to be very moderate, and bear no proportion with our concern for ſpiritual. But yet, that Chriſtians may take comfort in, and apply

apply to themſelves the Promiſes of the Old Teſtament, and in things relating to this life, is evident from that declaration of the apoſtle, 1 Tim. iv. 8. *Godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.* Where the apoſtle affirms, not only that godlineſs is profitable to this, as well as another life, but that it has Promiſes relating to both; by which it is probable he meant thoſe of the Old Teſtament, a great part of the New being not then committed to writing, or not publiſhed among the Churches. Beſides, as was obſerved before, the Promiſes made in the Old Teſtament, the apoſtle applies to Chriſtians, and that upon the principle above-mentioned, Rom. xv. 4. An inſtance of which we have, among others, in his preſſing obedience to parents on Chriſtians, Eph. vi. 2, 3. from the temporal Promiſe annexed to the fifth commandment, delivered to the Jews. To which may be added, that there are many Promiſes of temporal bleſſings to be found in the Goſpel, as full and as expreſſive as thoſe in the Old Teſtament, as will appear upon the peruſal of this collection.

Nor do I think the caſe of good men under the Law, ſo different from that of Chriſtians, with relation to outward bleſſings, as ſome may apprehend. It is plain, thoſe Promiſes were not to them abſolute or univerſal, but to be underſtood with the ſame limitations as now; and that in thoſe times, as well as ſince, the righteous were frequently exerciſed with ſevere afflictions, and the wicked had many times

times a greater ſhare of outward proſperity, than even the beſt of men: the want of a due attention to which, was the reaſon of the heavy cenſures Job met with from his friends. The ſentences therefore, which in Job, in the Proverbs, and other places, expreſs the earthly advantages attending righteouſneſs in its ſeveral branches, and the ill conſequences of vice, are not to be looked upon as univerſal poſitions, but rather as obſervations of the proper tendency of virtue and vice, and their natural connection with ſuch and ſuch benefits and miſchiefs, though liable to ſome exceptions in particular caſes, as moſt general obſervations and maxims are. And there is now the ſame connection eſtabliſhed by God in the courſe of things between moral good and evil, and ſeveral advantages and miſchiefs, though ſubject to ſuch variations as God, in his wiſe providence, ſees fit to make from his more ſettled rules.

As to the Promiſes of ſpiritual and eternal bleſſings, they are to be applied according to the tenor of the Goſpel. It is to faith, repentance, love, and ſincere obedience, that the Promiſes in general are made of pardon, grace, and glory; as appears from a great multitude of texts here collected. And indeed, without theſe diſpoſitions, none can juſtly lay claim to any of the temporal Promiſes. But becauſe, in many caſes, a ſerious perſon may be doubtful whether he is converted or not, whether there be in him that faith, repentance, and holineſs, which may be

be a proof that he is in a ſtate of favour with God, and ſo intitled to the Promiſes; I obſerve, that as there is a difference between grace begun, in its firſt exerciſes, and when it is arrived to a confirmed habit; ſo many of the Promiſes are made to the firſt beginnings and exerciſes of grace, in praying and ſeeking after God, in the uſe of appointed means, in turning from ſin, and coming to Chriſt. Thus the Promiſes of a new heart are made to thoſe who enquire after God, Ezek. xxxvi. 26, 37. of Wiſdom to them that ſearch for it, Prov. ii. 4, 5. of the Spirit to them that aſk it, Luke xi. 13. and of reſt in Chriſt to them that being weary, and heavy laden, come to him, Matt. xi. 28. Which therefore every one who finds in himſelf thoſe beginnings of grace, may apply to himſelf, as an encouragement to go on.

It is alſo to be obſerved, that the other Promiſes of Divine influences, of the increaſe of grace, of preſervation from ſin, of grace to perſevere to the end, *&c.* and ſo of everlaſting life and glory, though every ſincere Chriſtian may apply them, and depend upon them, yet they all ſuppoſe the diligent uſe of all the means of grace, watchfulneſs, a conſtant application to, and dependance upon the ſtrength of Chriſt, and the grace of his Holy Spirit, and a ſincere regard to all the other duties of the Goſpel; as appears from John xv. 4, 10. and many other paſſages to be found in this collection, eſpecially in the latter part.

To

To obtain the comfort of the Promiſes in the Second Part, every one muſt ſee that they be in a good degree poſſeſſed of the graces, and that they diligently perform the duties, to which the Promiſes are made; and that from a principle of faith in Chriſt, and love to God, expreſſed in an habitual care and endeavour to pleaſe him. For, whatever duty we do, without a real regard to God therein, depending upon Chriſt for acceptance, *in whom all the Promiſes are Yea and Amen*, we can expect no reward from him. God may juſtly reject ſuch a claim, with *Did ye it at all to me, even to me?* And for the ſame reaſon, the obſerving of ſome duties, while we knowingly allow ourſelves in acts of diſobedience to other commands, will not ſupport our claim to the Promiſes; becauſe, if we acted with a ſincere reſpect to God, we ſhould ſhew the ſame regard to all his known laws, Jam. ii. 10, 11.

As a Chriſtian ought to be concerned not only for himſelf, but for the whole Church of God, and the intereſt of Chriſt's kingdom here on earth, I thought it very neceſſary to lay before him what the Scripture affords for the raiſing of his hopes, and encouraging his prayers upon thoſe important ſubjects. And this is the deſign of that collection of texts in the Appendix. But this I found more difficult than any other part whatſoever. For, in ſearching the Scripture upon thoſe ſubjects, I met with ſo many paſſages that had a relation to the ſtate of the Church, that a complete collection

collection of them was inconſiſtent with my intended brevity; and many of the Prophecies were ſo difficult to be underſtood, that it could not be expected, that the generality of Chriſtians ſhould know how to make uſe of them. I have, however, endeavoured to avoid both theſe inconveniences, by ſelecting thoſe texts which are moſt full to my purpoſe, and moſt eaſy to be apprehended by an attentive reader; hoping that thoſe Scriptures being here laid together, which treat of the ſame ſubject, they would mutually illuſtrate and explain one another.

I am ſenſible that many of the texts I have brought, which foretel the enlargement and glory of the Church, have already had, in ſome degree, their accompliſhment, in the converſion of the Gentiles to the Chriſtian faith; but, upon a thorough conſideration of ſeveral of the Prophecies concerning the ſpreading of the Goſpel throughout all nations, the ſubjection of all kings to the authority of Chriſt, and the glorious ſtate of the Church in the latter days, as Pſal. lxxxvi. 9. Iſa. lxvi. 18. Dan. vii. 27. Zech. xiv. 9. *&c.* it appears to me, there is ſtill to be expected a fuller accompliſhment of them, than has yet been. But which have been already fulfilled, and which ſtill remain to be ſo, I leave to every one's judgment, upon conſidering and comparing the texts.

Some of the texts I have applied to the Church in general, are by ſome interpreters underſtood of the Church of the Jews, when converted to Chriſt in the latter ages of the

world; as Iſa. iv. 3. xxvii. 6. lx. and lxii. Nor do I deny, but it is probable, that people is more immediately pointed at in thoſe Prophecies. But as the Gentile and Jewiſh Church will then be one, there will be a communication of privileges and glory; and, conſequently, in whatever meaſures the Spirit of God is poured out, and the glory of God manifeſted among the Jews, when converted, the Gentile Church will enjoy their ſhare of the benefit: for, *if the fall of them be the riches of the world, and the diminiſhing them the riches of the* Gentiles, *how much more their fulneſs?* Rom. xi. 12.

As to the converſion of the Jews, it has indeed been the opinion of many learned men, that nothing more is to be expected, than what has already been done in the ſeveral, but eſpecially the firſt ages of Chriſtianity; but I do not ſee what ſenſe can be made of the eleventh chapter of the Romans, but upon the ſuppoſition of a further and more general converſion to the Jews, even of that part of the Jewiſh nation which were then cut off from the true Church for their infidelity: and as the apoſtle applies to this purpoſe a paſſage quoted out of one of the prophets, it ſeems to me to ſerve as a key for the right underſtanding a great number of places in the Prophets concerning the ſtate of the Jews in the latter days; a great part of which I have therefore collected, or referred to in the laſt ſection. I know, indeed, thoſe prophecies are ſuppoſed by Grotius, and other learned Commentators, to have been fulfilled by the return of the Jews

Jews from the Babyloniſh captivity, the favour they obtained from ſeveral princes, and the victories gained by the Maccabees, over the enemies of the Jews. And perhaps the foretelling of thoſe remarkable events, was in part the deſign of at leaſt ſome of thoſe Prophecies. But they muſt be allowed alſo to have had a further view, if we conſider the low, afflicted, and perſecuted ſtate of the Jewiſh nation, moſt part of the time after their return to their own land, under the Perſian, Grecian, and at length the Roman empire, and the corruptions and diſorders that crept into, and at laſt quite over-run their Church; of which Dr. Prideaux has given a very full account, in his excellent hiſtory. Now this no way agrees with thoſe ſublime and lively deſcriptions of the peace, proſperity, holineſs, and flouriſhing condition both of their Church and ſtate, foretold in thoſe prophecies; as particularly in Jer. xxx. 9, 16. Ezek. xxxiv. 28. and xxxvi. 11. Joel iii. 17, 20. *&c.* Beſides that, in many of thoſe Prophecies the latter days, or the days of the Meſſiah, are expreſsly pointed at, as the time of their accompliſhment. This has therefore led many to apply all thoſe paſſages to the Gentile Church, which they ſuppoſe to be ſpoken of under names and characters proper to the Jewiſh Church, as being typified by it. But whoever will carefully obſerve the connection of the ſeveral parts of thoſe Prophecies, muſt acknowledge that the Jewiſh nation is in ſome of the verſes plainly ſpoken of, and that in other verſes of the ſame con-

text, the Promiſes of converſion and reſtoration to their own land, are made to the very ſame perſons; of which ſee inſtances in the chapters above-mentioned, and in Hoſea ii. and iii.

There are many indeed of thoſe who expect a more general converſion of the Jews, that yet will not admit of their reſtoration to their own land, but ſuppoſe they ſhall be, upon their converſion, embodied with the ſeveral nations among which they live. But in thoſe prophecies concerning them, which evidently refer to the Goſpel times, there are ſeveral paſſages which ſpeak ſo fully and poſitively of their return to their own country, and that Jeruſalem ſhall be rebuilt and reinhabited by them, that it ſeems to me impoſſible to underſtand them in any other than the literal ſenſe, without doing them great violence; as Jer. xxxii. 41. and xxxiii. 16. Ezek. xxxvi. 11, 24, 28. xxxvii. 25. Zech. xii. 6. xiv. 11, &c. It is beyond my preſent deſign, and the compaſs of this Introduction, to give all the reaſons that incline me to theſe ſentiments: they that pleaſe to ſearch further into the matter, may conſult Doctor Whitby, and other learned writers. I ſhall conclude what I have to ſay upon this head, with recommending it to Chriſtians, to make uſe of theſe texts to raiſe their hopes and expectations of thoſe future happy times, when the Goſpel ſhall be preached more univerſally throughout the world, the Chriſtian Church receive a vaſt acceſſion by the calling of the Jews, and the coming in of the fulneſs of the Gentiles; and holineſs,

peace,

peace, and love, ſhall flouriſh, probably in a greater meaſure than ever, at leaſt ſince the apoſtles times. Let this be the ſubject of their daily and moſt fervent prayers, and theſe Promiſes be made uſe of as pleas to inforce their petitions, and ſupport their faith.

Though this Collection has coſt me not a little time and pains, I think it very well beſtowed, not only upon the account of the advantage I have myſelf received from the ſtudy of the Promiſes, and the aſſiſtance I ſtill expect from this Book, for my private thoughts and compoſures for the pulpit, by having it continually before me; but alſo in hopes it may be uſeful to others in ſeveral reſpects, for promoting the holineſs and comfort of Chriſtians. Here they have before them, in one view, the riches of the Covenant of Grace: here are all the ſtrongeſt arguments to perſuade to real religion, to recommend every duty, and to ſupport in every afflicted and perplexed caſe. This Book may be very uſeful to aſſiſt in prayer, both for the reaſons beforementioned, and alſo becauſe from hence one may be furniſhed with variety of proper matter and expreſſion upon all the caſes we are concerned to repreſent to God. And as the ſtudy of theſe Promiſes would be to the advantage of all ſorts of perſons, it might be a very uſeful and eaſy exerciſe for children, to be employed in learning ſome of the plaineſt texts under thoſe heads which are the moſt proper for them, and to queſtion one another upon them, being inſtructed by their teachers

in their ſenſe and uſe In this way, the directors of the education of children in the Charity-ſchools, may make this Book ſerve good purpoſes, for the inſtruction and improvement of their children in the knowledge of the Scriptures. And I know no better way of enriching the minds of children with uſeful and ſolid knowledge, than by making them well acquainted with the Scriptures themſelves, thoſe pure, unmixed fountains of excellent and divine wiſdom, and treaſuring up in their memories a great number of ſelect Scriptures moſt ſuited to their capacity and uſe. For this end, I have frequently thought of making ſome proper collections, particularly for the benefit of the Charity-ſchool at St. Alban's, and of all other children, whoſe parents or teachers ſhall think fit to make uſe of them; which, perhaps, I may hereafter finiſh, if this meet with acceptance.

If we would reap the comfort and benefit of theſe Promiſes, it is not enough that we have them by us, or now and then look into them; but we muſt thoroughly acquaint ourſelves with them, ſtore them up in our memories, and be often meditating upon them, that they may be ready for uſe, when we moſt want them. And whatever pains we may be at on this account, the pleaſure and advantage we ſhall receive, will be a ſufficient recompence: for theſe are *pleaſant words*, that *are as a honeycomb; ſweet to the ſoul, and health to the bones*, Prov. xvi. 24. and therefore well deſerve to be *bound upon our fingers, and written upon the table*

ble of our hearts, Prov. vii. 3. And would ſerious Chriſtians make the Promiſes the frequent ſubject of their converſation together, and at the ſame time take notice of the ſeveral inſtances wherein they have been made good to themſelves, and others within their obſervation, it would both impreſs them upon their memories, and very much increaſe their force and influence upon their hearts.

But care muſt be taken to underſtand them in their true ſenſe, and rightly to apply them. Miſtaken apprehenſions of Scripture, have often been the cauſe of peoples deceiving themſelves with ungrounded comforts and expectations; or, at leaſt, they have not built their comforts upon proper texts, though they may have had ſufficient foundation for them in other places. The comparing one Scripture with another, as they lie here together, will be, in many caſes, of great uſe to aſſiſt in the right underſtanding them. And in moſt inſtances, it will be ſtill a further advantage to turn to the place quoted, and conſider the circumſtances of the text, and its connection with the context. This will ſhew how far there is an agreement of your caſe with that referred to in the text; and, conſequently, how far the Promiſe is to be applied, whether abſolutely, and in its whole extent, or only in ſome degree, and with limitations.

In particular caſes, we may draw comfort, not only from the Promiſes peculiar to that caſe, but alſo from thoſe that are of a more general nature. As under ſickneſs, we may have relief, not only from thoſe Scriptures which

which expreſsly relate to that circumſtance, but alſo from the Promiſes relating to Trouble in general, and the aſſurances of God's love, care, and readineſs to help his people, &c.

That we may have the comfort of the Promiſes, a ſteady exerciſe of faith is above all things neceſſary. For this purpoſe, we muſt impreſs upon our minds the power, goodneſs, and faithfulneſs of God, and the experience of good men in every age; and by this means, and by an attentive conſideration of the Promiſes, *ſuck at thoſe breaſts of conſolation till we are ſatisfied*, Iſa. lxvi. 11. But at the ſame time our eyes muſt be fixed upon the Lord Jeſus Chriſt, as the only foundation of our hopes, in and through whom alone all the Promiſes are made good to us; and upon the Holy Spirit the Comforter, that through his powerful influences we may rightly underſtand and apply, firmly believe, and clearly diſcover the excellency of the Promiſes, and ſo taſte that the Lord is gracious.

Conſtantly plead the Promiſes with God in prayer. He has thereby bound himſelf to his people, as with a note under his hand. Go with it therefore to God, firmly depending upon his faithfulneſs; He will acknowledge his own hand-writing, and anſwer your demands accordingly. Reſt yourſelf therefore upon God, and wait patiently for him, being aſſured he will not be unmindful of his promiſe; but leave it to his infinite wiſdom to fulfil it, in that way, and at that time, he ſees beſt.

But

But remember, The Promiſes of God do not diſcharge from, but encourage and oblige to, the diligent uſe of all proper and lawful means. Chriſt has promiſed food and raiment; but the ſlothful and careleſs muſt not expect the benefit of that promiſe. The ſame may be ſaid of the Spiritual Bleſſings promiſed. *The ſoul of the ſlothful deſireth, and hath nothing; but the ſoul of the diligent ſhall be made fat,* Prov. xiii. 4.

To conclude: Let the Chriſtian live a life of faith upon the Promiſes. A great part of the riches of the nation at this day, conſiſts in the credit that is given to notes, bonds, aſſignments, &c. I am ſure the riches of the Chriſtian lie chiefly in the aſſignments he has under God's hand, of the moſt valuable bleſſing both of this and a better life. Let him then know how to value theſe as the trueſt riches, and to make uſe of them upon all occaſions; he will find no want of any good thing. If he has it not in hand, he has it in the Promiſe ready whenever he needs it. So that he may live entirely free from ſolicitude and anxious care, committing himſelf, and all his concerns, to that God who careth for him.

I am willing to take this opportunity of recommending it to thoſe young perſons, for whoſe benefit this collection was firſt undertaken, to perſevere in their endeavours to improve themſelves, and one another in the knowledge of the Promiſes, and other parts of Scripture, which may be moſt uſeful to them, that *the word of Chriſt may dwell in them*

richly

richly in all wiſdom; and to others, eſpecially of their age, to imitate their example in the ſame commendable way of employing their time. To how much better account will this turn, than the vanities that ordinarily fill up the converſation of youth, or thoſe wrangling diſputes and controverſies, which eat out the heart of ſerious practical religion! The advantage which thoſe who have tried this courſe, have reaped from it, ſufficiently encourages their perſeverance in it. May they, and all others, who with them delight in and ſearch after the treaſures of Divine wiſdom in the Scriptures, not only have their minds beautified and enriched with it, but feel its influence in their hearts and lives. May they be *filled with the knowledge of the will of God, in all wiſdom and ſpiritual underſtanding, that they may walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God.*

THE

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THE

THE

Chriſtian's Inheritance;

OR, A

COLLECTION



OF THE

PROMISES.

PART I.

The BLESSINGS *promiſed to the* GOOD.

CHAP. I.

PROMISES *of* TEMPORAL BLESSINGS.

I.

GENERAL PROMISES *to the* GOOD.

PSAL. xvi. 6. The lines are fallen unto me in pleaſant places; I have a good heritage.

Pſ. lxxxiv. 11. The Lord God is a Sun and Shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

Eccl. viii. 12. Surely I know that it ſhall be well with them that fear God, which fear before him.

Iſ. iii. 10. Say ye to the righteous, that it ſhall be well with him, for they ſhall eat the fruit of their doings.

Pſ. lviii. 11. Verily there is a reward for the righteous.

Pſ. v. 12. Thou, Lord, wilt bleſs the righteous; with favour wilt thou compaſs him as with a ſhield.

Pſ. iii. 8. Salvation belongeth unto the Lord, thy bleſſing is upon thy people.

Prov. xxi. 21. He that followeth after righteouſneſs and mercy, findeth life, righteouſneſs, and honour.

Prov. x. 6. Bleſſings are upon the head of the juſt. *Ver.* 24. The deſire of the righteous ſhall be granted. *Ver.* 28. The hope of the righteous ſhall be gladneſs.

Prov. xi. 18. To him that ſoweth righteouſneſs, ſhall be a ſure reward. *Ver.* 19. Righteouſneſs tendeth to life. *Ver.* 28. The righteous ſhall flouriſh as a branch.

Prov. iii. 32. His ſecret is with the righteous.

Prov. xii. 2. A good man obtaineth favour of the Lord.

Prov. xiii. 9. The light of the righteous rejoiceth. *Ver.* 21. To the righteous good ſhall be repaid.

Pſ. xxiii. 6. Surely goodneſs and mercy ſhall follow me all the days of my life; and I will dwell in the houſe of the Lord for ever.

Rom. viii. 32. He that ſpared not his own ſon, but delivered him up for us all, how ſhall he not with him alſo freely give us all things.

1 *Cor.* iii. 21, 22. All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come, all are yours.

1 *Tim.* iv. 8. Godlineſs is profitable unto all things; having the promiſe of the life that now is, and of that which is to come.

PRO-

II.

PROMISES *of* TEMPORAL BLESSINGS *in general.*

Pſ. xxiii. 1. The Lord is my Shepherd, I ſhall not want. *Ver.* 5. Thou prepareſt a table before me, in the preſence of mine enemies; thou anointeſt my head with oil, my cup runneth over.

Pſ. xxxiv. 9. There is no want to them that fear him. *Ver.* 10. They that ſeek the Lord ſhall not want any good thing.

Matt. vi. 33. Seek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.

Phil. iv. 19. My God ſhall ſupply all your need, according to his riches in glory by Chriſt Jeſus.

1 *Tim.* vi. 6. Godlineſs with contentment is great gain. *Ver.* 17. Who giveth us richly all things to enjoy.

III.

Particularly of FOOD *and* RAIMENT.

Of Food.

Pſ. xxxvii. 3. Truſt in the Lord and do good, ſo ſhalt thou dwell in the land, and verily thou ſhalt be fed.

Pſ. cxi. 5. He hath given meat unto them that fear him; he will ever be mindful of his covenant.

Pſ. cxxxii. 15. I will abundantly bleſs her proviſion: I will ſatisfy her poor with bread.

Pſ. cxlvii. 14. He filleth thee with the fineſt of the wheat.

Prov. xiii. 25. The righteous eateth to the ſatisfying of his ſoul.

Matt. vi. 26. Behold, the fowls of the air, for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: are ye not much better than they?

Joel ii. 26. And ye ſhall eat in plenty, and be ſatisfied.

Iſ. lxv. 13. Behold my ſervants ſhall eat, but ye ſhall be hungry: behold my ſervants ſhall drink, but ye ſhall be thirſty.

Raiment.

Matt. vi. 25. I ſay unto you, take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for the body, what ye ſhall put on: is not the life more than meat, and the body than raiment? *Ver.* 30. Wherefore if God ſo clothe the graſs of the field, which to-day is, and to-morrow is caſt into the oven, ſhall he not much more clothe you, O ye of little faith? *Ver.* 31. Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed? *Ver.* 32. For your heavenly Father knoweth that ye have need of all theſe things.

IV.

Promiſes of LONG LIFE *and* HEALTH.

Deut. v. 33. You ſhall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which you ſhall poſſeſs.

Deut. vi. 2. That thou mighteſt fear the Lord thy God, to keep all his ſtatutes and commandments, which I command thee; thou, and thy ſon, and thy ſon's ſon, all the days of thy life, and that thy days may be prolonged.

Job v. 26. Thou ſhalt come to thy grave in a full age, like as a ſhock of corn cometh in, in his ſeaſon.

Pſ. xxxiv. 12. What man is he that deſireth life, and loveth many days, that he may ſee good. *Ver.* 13. Keep thy tongue from evil, and thy lips from ſpeaking guile. *Ver.* 14. Depart from evil, and do good: ſeek peace, and purſue it.

Pſ.

Pſ. xci. 16. With long life will I ſatisfy him, and ſhew him my ſalvation.

Prov. iii. 2. Length of days, and long life, and peace, ſhall they add to thee. *Ver.* 26. Length of days is in her [Wiſdom's] right hand.

Prov. ix. 11. By me thy days ſhall be multiplied, and the years of thy life ſhall be increaſed.

Prov. x. 27. The fear of the Lord prolongeth days.

Health.

Pſ. ciii. 3. Who forgiveth all thine iniquities, who healeth all thy diſeaſes. *Ver.* 4. Who redeemeth thy life from deſtruction. *Ver.* 5. Who ſatisfieth thy mouth with good things, ſo that thy youth is renewed like the eagles.

Prov. iii. 7. Be not wiſe in thine own eyes: fear the Lord, and depart from evil. *Ver.* 8. It ſhall be health to thy navel, and marrow to thy bones.

Prov. iv. 22. They are life to them that find them, and health to all their fleſh.

V.

Promiſes of SAFETY *under the* Divine Protection.

Deut. xxxiii. 12. The beloved of the Lord ſhall dwell in ſafety by him; and the Lord ſhall cover him all the day long.

Prov. xviii. 10. The name of the Lord is a ſtrong tower; the righteous runneth into it, and is ſafe.

Pſ. cxvi. 8. I have ſet the Lord always before me: becauſe He is at my right hand, I ſhall not be moved.

Pſ. cxii. 7. He ſhall not be afraid of evil tidings; his heart is fixed, truſting in the Lord.

1 *Pet.* iii. 13. And who is he that will harm you, if you be followers of that which is good?

Job iv. 7. Remember, I pray thee, Whoever periſhed being innocent? or where were the righteous cut off?

Job xi. 18. Thou ſhalt be ſecure, becauſe there is hope.

Job v. 23. Thou ſhalt be in league with the ſtones of the field; and the beaſts of the field ſhall be at peace with thee.

Hoſ. ii. 18. And in that day will I make a covenant for them with the beaſts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow, and the ſword, and the battle out of the earth, and will make them to lie down ſafely.

Ez. xxxiv. 25. I will make with them a covenant of peace, and will cauſe the evil beaſts to ceaſe out of the land, and they ſhall dwell ſafely in the wilderneſs, and ſheep in the woods. *Ver.* 28. And they ſhall no more be a prey to the heathen, neither ſhall the beaſts of the land devour them; but they ſhall dwell ſafely, and none ſhall make them afraid.

Gen. ix. 2. And the fear of you, and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fiſhes of the ſea, into your hand are they delivered.

Job xi. 18. Thou ſhalt dig about thee, and thou ſhalt take thy reſt in ſafety. *Ver.* 19. Alſo thou ſhalt lie down, and none ſhall make thee afraid.

Pſ. iv. 8. I will both lay me down in peace and ſleep; for thou Lord only makeſt me to dwell in ſafety.

Pſ. cxxvii. 2. He giveth his beloved ſleep.

Prov. iii. 24. When thou lieſt down, thou ſhalt not be afraid; yea, thou ſhalt lie down, and thy ſleep ſhall be ſweet.

1 *Sam.* ii. 9. He will keep the feet of his ſaints, and the wicked ſhall be ſilent in darkneſs, for by ſtrength ſhall no man prevail.

Pſ. xxvii. 1. The lord is my light, and my ſalvation, whom ſhall I fear? The Lord is the ſtrength of my life, of whom ſhall I be afraid?

Pſ.

Pſ. xxxiv. 20. He keepeth all his bones, not one of them is broken.

Pſ. xci. 1. He that dwelleth in the ſecret place of the Moſt High, ſhall abide under the ſhadow of the Almighty. *Ver.* 2. I will ſay of the Lord he is my refuge, and my fortreſs; my God, in him will I truſt. *Ver.* 4. He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: His truth ſhall be thy ſhield and buckler. *Ver.* 10. There ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling.

Pſ. cxxi. 1. I will lift up mine eyes unto the hills, from whence cometh my help.

Ver. 2. My help cometh from the Lord, which made heaven and earth.

Ver. 3. He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber.

Ver. 4. Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep.

Ver. 5. The Lord is thy keeper: The Lord is thy ſhade upon thy right hand.

Ver. 6. The ſun ſhall not ſmite thee by day, nor the moon by night.

Ver. 7. The Lord ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

Ver. 8. The Lord ſhall preſerve thy going out, and thy coming in, from this time forth, and even for evermore.

Pſ. cxxiv. 8. Our help is in the name of the Lord, who made heaven and earth.

Pſ. cxxv. 2. As the mountains are round about Jeruſalem, ſo the Lord is round about his people, from henceforth even for ever.

Prov. iii. 23. Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble.

Prov. i. 33. But whoſo hearkeneth unto me ſhall dwell ſafely, and ſhall be quiet from fear of evil.

Iſ. iv. 5. And the Lord will create upon every dwelling-place of mount Zion, and upon her aſſem-

blies

blies a cloud and ſmoke by day, and the ſhining of a flaming fire by night; for upon all the glory ſhall be a defence. *Ver.* 6. And there ſhall be a tabernacle for a ſhadow in the day-time from the heat, and for a place of refuge, and for a covert from ſtorm and rain.

Iſ. xxxiii. 16. He ſhall dwell on high; his place of defence ſhall be the munition of rocks.

Iſ. xliii. 2. When thou paſſeſt through the waters, I will be with thee; and through the rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burnt; neither ſhall the flame kindle upon thee. *Ver.* 3. For I am the Lord thy God, the Holy One of Iſrael, thy Saviour.

Iſ. xxvii. 3. I the Lord do keep it, I will water it every moment; leſt any hurt it, I will keep it night and day.

Zech. ii. 5. For I, ſaith the Lord, will be unto her a wall of fire round about, and will be the glory in the midſt of her.

VI.

Promiſes of PEACE.

Lev. xxvi. 6. And I will give peace in the land, and ye ſhall lie down, and none ſhall make you afraid; and I will rid evil beaſts out of the land, neither ſhall the ſword go through your land.

Pſ. xxix. 11. The Lord will give ſtrength unto his people; the Lord will bleſs his people with peace.

Pſ. cxxv. 5. Peace ſhall be upon Iſrael.

Pſ. cxix. 165. Great peace have they that love thy law, and nothing ſhall offend them.

Pſ. cxlvii. 14. He maketh peace in thy borders.

Iſ. xxvi. 12. Lord, thou wilt ordain peace for us; for thou alſo haſt wrought all our works in us.

Iſ. xxxvii. 18. My people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting-places.

DIREC-

VII.

DIRECTION.

Pſ. xxxvii. 23. The ſteps of a good man are ordered by the Lord; and he delighteth in his way.

Pſ. xlviii. 14. He will be our guide, even unto death.

Pſ. lxxiii. 24. Thou ſhalt guide me with thy counſel, and afterward receive me to glory.

Prov. iii. 6. In all thy ways acknowledge him, and he ſhall direct thy paths.

Prov. xi. 5. The righteouſneſs of the perfect ſhall direct his way.

Prov. xvi. 9. A man's heart deviſeth his way, but the Lord directeth his ſteps.

Iſ. xxviii. 26. His God doth inſtruct him to diſcretion, and doth teach him.

Iſ. xlii. 16. And I will bring the blind by a way that they know not; I will lead them in paths that they have not known. I will make darkneſs light before them, and crooked things ſtrait. Theſe things will I do unto them, and not forſake them.

VIII.

HONOUR.

Deut. xxviii. 13. And the Lord ſhall make thee the head, and not the tail; and thou ſhalt be above only, and thou ſhalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to obſerve and to do them.

Pſ. cxii. 6. Surely he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance.

Ver. 9. His horn ſhall be exalted with honour.

1 *Sam.* ii. 30. Them that honour me, I will honour.

Prov.

Prov. xxii. 4. By humility and the fear of the Lord, are riches, and honour, and life.

Prov. iii. 16. In her left hand are riches and honour.

Prov. iv. 8. Exalt her, and ſhe ſhall promote thee; ſhe ſhall bring thee to honour, when thou doſt embrace her.

Prov. x. 7. The memory of the juſt is bleſſed.

Prov. xiv. 19. The evil bow before the good, and the wicked at the gates of the righteous.

Pſ. xci. 14. Becauſe he hath ſet his love upon me, therefore will I deliver him; I will ſet him on high, becauſe he hath known my name. *Ver.* 15. He ſhall call upon me, and I will anſwer him: I will be with him in trouble, I will deliver him and honour him.

John xii. 26. If any man ſerve me, let him follow me: and where I am, there ſhall alſo my ſervant be: if any man ſerve me, him will my Father honour.

Rev. iii. 9. Behold I will make them of the ſynagogue of ſatan (who ſay they are Jews, and are not, but do lie) to come and worſhip thee before thy feet, and to know that I have loved thee.

IX.

SUCCESS *and* PROSPERITY.

Pſ. i. 3. He ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon: his leaf alſo ſhall not wither, and whatſoever he doth ſhall proſper.

Pſ. xxxvii. 5. Commit thy way unto the Lord; truſt alſo in him, and he ſhall bring it to paſs.

Pſ. cxxviii. 2. Thou ſhalt eat the labour of thine hands: happy ſhalt thou be, and it ſhall be well with thee.

Pſ. lvii. 2. I will cry unto God moſt high; unto God, that performeth all things for me.

Iſ.

Iſ. lxv. 21. And they ſhall build houſes, and inhabit them; and they ſhall plant vineyards, and eat the fruit of them.

Ver. 22. They ſhall not build, and another inhabit; they ſhall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect ſhall long enjoy the work of their hands.

Ver. 23. They ſhall not labour in vain, nor bring forth for trouble: for they are the ſeed of the bleſſed of the Lord, and their offſpring with them.

Job xi. 15. Thou ſhalt be ſtedfaſt, and ſhalt not fear. *Ver.* 17. And thine age ſhall be clearer than the noon-day: thou ſhalt ſhine forth, thou ſhalt be as the morning.

Job xxii. 28. Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee: and the light ſhall ſhine upon thy ways.

X.

PLENTY *and* RICHES.

Deut. xi. 14. I will give you the rain of your land in his due ſeaſon; the firſt rain and the latter rain; that thou mayeſt gather in thy corn, and thy wine, and thine oil. *Ver.* 15. And I will ſend graſs in thy fields for thy cattle, that thou mayeſt eat and be full.

Deut. xxviii. 12. The Lord ſhall open unto thee his good treaſure, the heaven to give thee rain unto thy land in his ſeaſon, and to bleſs all the work of thine hand; and thou ſhalt lend unto many nations, and thou ſhalt not borrow.

Deut. xxx. 9. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good—for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers, *Deut.* xxviii. 11.

Job

Job xxii. 24. Thou ſhalt lay up gold as duſt, and the gold of ophir as the ſtones of the brooks.

Ver. 24. And thou ſhalt have plenty of ſilver.

Pſ. cvii. 38. He bleſſeth them alſo, ſo that they are multiplied greatly, and ſuffereth not their cattle to decreaſe.

Pſ. cxii. 3. Wealth and riches ſhall be in his houſe, and his righteouſneſs endureth for ever.

Prov. iii. 16. In her [*i. e.* Wiſdom's] left hand are riches and honour.

Prov. viii. 18. Riches and honour are with me; yea, durable riches and righteouſneſs.

Ver. 19. My fruit is better than gold, and my revenue than choice ſilver.

Prov. xv. 6. In the houſe of the righteous is much treaſure.

Iſ. xxx. 23. Then ſhall he give the rain of thy ſeed, that thou ſhalt ſow the ground withal, and bread of the increaſe of the earth, and it ſhall be fat and plenteous: in that day ſhall thy cattle feed in large paſtures.

XI.

Of CHILDREN.

Deut. vii. 13. He will love thee, and bleſs thee, and multiply thee; he will alſo bleſs the fruit of thy womb.

Deut. xxx. 9. And the Lord thy God will make thee plenteous—in the fruit of thy body.

Job v. 25. Thou ſhalt know that thy ſeed ſhall be great, and thine offſprings as the graſs of the earth.

Pſ. cxxvii. 3. Lo, children are an heritage of the Lord, and the fruit of the womb is his reward.

Ver. 4. As arrows in the hands of a mighty man, ſo are children of the youth.

Ver. 5. Happy is the man that hath his quiver full

full of them: they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the gate.

Pſ. cxvi. 14. The Lord ſhall increaſe you more and more, you and your children.

XII.

A BLESSING *upon all a good Man has.*

Ex. xxiii. 25. And ye ſhall ſerve the Lord your God, and he ſhall bleſs thy bread and thy water.

Deut. xxvi. 11. And thou ſhalt rejoice in every good thing, which the Lord thy God hath given unto thee, and unto thine houſe.

Deut. xxviii. 3. Bleſſed ſhalt thou be in the city, and bleſſed ſhalt thou be in the field.

Ver. 4. Bleſſed ſhall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle; the increaſe of thy kine, and the flocks of thy ſheep.

Ver. 5. Bleſſed ſhall be thy baſket and thy ſtore.

Ver. 6. Bleſſed ſhalt thou be when thou comeſt in, and bleſſed ſhalt thou be when thou goeſt out.

Ver. 8. The Lord ſhall command a bleſſing upon thee in thy ſtore-houſes, and in all that thou ſetteſt thy hand unto: and he ſhall bleſs thee in the land, which the Lord thy God giveth thee.

Pſ. xxxvii. 16. A little that a righteous man hath, is better than the riches of many wicked.

Prov. x. 22. The bleſſing of the Lord, it maketh rich, and he addeth no ſorrow with it.

Prov. xv. 16. Better is a little with the fear of the Lord, than great treaſure and trouble therewith.

Eccl. ii. 26. God doth give to a man that is good in his ſight, wiſdom, and knowledge, and joy: but to the ſinner he giveth travel, to gather and to heap up, that he may give to him that is good before God.

Eccl. iii. 13. Alſo that every man ſhould eat and drink, and enjoy the good of his labour, it is the gift of God.

Eccl. v. 19. Every man, to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.

Ver. 20. For he ſhall not much remember the days of his life; becauſe God anſwereth him in the joy of his heart.

XIII.

A BLESSING *upon the* CHILDREN *of the Good.*

Deut. iv. 40. Thou ſhalt keep his ſtatutes, that it may go well with thee, and thy children after thee. *Deut.* v. 29.

Prov. xiii. 22. A good man leaveth an inheritance unto his children's children; and the wealth of the ſinner is laid up for the juſt.

Prov. xiv. 26. In the fear of the Lord is ſtrong confidence; and his children ſhall have a place of refuge.

Prov. xi. 21. The ſeed of the righteous ſhall be delivered.

Prov. xx. 7. The juſt man walketh in his integrity: his children are bleſſed after him.

Pſ. cii. 28. The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee.

Pſ. cxii. 2. His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed.

Pſ. xxv. 13. His ſeed ſhall inherit the earth.

Pſ. xxxvii. 25. I have been young and now am old, yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.

Ver. 26. He is ever merciful and lendeth: and his ſeed is bleſſed.

Pſ. cxlvii. 13. He hath bleſſed thy children within thee.

Jer. xxxii. 39. I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them.

XIV.

XIV.

A BLESSING *upon the* FAMILIES *of the Good.*

Job v. 24. Thou ſhalt know alſo that thy tabernacle ſhall be in peace; and thou ſhalt viſit thy habitation, and ſhalt not ſin.

Job viii. 6. If thou wert pure and upright, ſurely now he would awake for thee, and make the habitation of thy righteouſneſs proſperous.

Ver. 7. Though thy beginning were ſmall, yet thy latter end ſhould greatly increaſe.

Pſ. cxxviii. 3. Thy wife ſhall be as a fruitful vine by the ſides of thine houſe; thy children like olive-plants round about thy table.

Ver. 4. Behold, thus ſhall the man be bleſſed, that feareth the Lord.

Ver. 5. The Lord ſhall bleſs thee out of Sion; and thou ſhalt ſee the good of Jeruſalem all the days of thy life.

Ver. 6. Yea, thou ſhalt ſee thy children's children, and peace upon Iſrael.

Prov. iii. 33. He bleſſeth the habitation of the juſt.

Prov. xii. 7. The houſe of the righteous ſhall ſtand.

Prov. xiv. 11. The tabernacle of the upright ſhall flouriſh.

CHAP II.

PROMISES *relating to* TROUBLES *in Life.*

I.

In GENERAL.

Of preſervation from trouble. JOB v. 19. He ſhall deliver thee in ſix troubles; yea, in ſeven, there ſhall no evil touch thee.

Pſ. xxxi. 13. The Lord preſerveth the faithful.

Pſ. xxxii. 6. For this ſhall every one that is godly pray unto thee, in a time when thou mayeſt be found: ſurely in the floods of great waters, they ſhall not come nigh unto him.

Ver. 7. Thou art my hiding place, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance.

Pſ. xci. 10. There ſhall no evil befal thee, neither ſhall any plague come nigh thy dwelling.

Prov. xii. 21. There ſhall no evil happen to the juſt.

Prov. xvi. 19. The way of the ſlothful man is an hedge of thorns: but the way of the righteous is made plain.

Deliverance out of trouble. *Job* viii. 20. Behold, God will not caſt away a perfect man, neither will he help the evil doers.

Ver. 21. Till he fill thy mouth with laughing, and thy lips with rejoicing.

Job xi. 16. Thou ſhalt forget thy miſery, and remember it as waters that paſs away.

Job xxxvi. 16. Even ſo would he have removed thee out of the ſtrait into a broad place, where there is no ſtraitneſs; and that which ſhould be ſet on thy table, ſhould be full of fatneſs.

Pſ. xxx. 5. His anger endureth but a moment:

in his favour is life: weeping may endure for a night, but joy cometh in the morning.

Pſ. xxxiv. 19. Many are the afflictions of the righteous, but the Lord delivereth him out of them all.

Pſ. xlii. 11. Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? Hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God.

Pſ. lxviii. 13. Though ye have lien among the pots, yet ſhall ye be as the wings of a dove covered with ſilver, and her feathers with yellow gold.

Pſ. lxxi. 20. Thou, which haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth.

Pſ. xviii. 27. Thou wilt ſave the afflicted people, but will bring down high looks.

Ver. 28. For thou wilt light my candle; the Lord my God will enlighten my darkneſs.

Pſ. cxlvi. 8. The Lord openeth the eyes of the blind, the Lord raiſeth them that are bowed down.

Pſ. cvii. 19. They cry unto the Lord in their trouble: he delivereth them out of their diſtreſſes.

Pſ. cxxvi. 5. They that ſow in tears, ſhall reap in joy.

Ver. 6. He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoicing, bringing his ſheaves with him.

Prov. xxi. 8. The righteous is delivered out of trouble, and the wicked cometh in his ſtead.

Prov. xii. 13. The wicked is ſnared by the tranſgreſſion of his lips; but the juſt ſhall come out of trouble.

Prov. xxvi. 16. A juſt man falleth ſeven times, and riſeth up again.

Jer. xxix. 11. I know the thoughts that I think towards you, ſaith the Lord; thoughts of peace, and not of evil, to give you an expected end.

Jer. xxxi. 12. Their ſoul ſhall be as a watered garden, and they ſhall not ſorrow any more.

Ver. 13. I will turn their mourning into joy, and will comfort them, and make them rejoice from their ſorrow.

Hoſ. vi. 1. Come, and let us return unto the Lord, for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up.

Support under troubles.

Pſ. ix. 9. The Lord will be a refuge for the oppreſſed, a refuge in times of trouble.

Pſ. xxii. 24. He hath not deſpiſed nor abhorred the affliction of the afflicted; neither hath he hid his face from him: but when he cried unto him, he heard.

Pſ. xxvii. 14. Wait on the Lord; be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the Lord.

Ver. 12. When my father and my mother forſake me, then the Lord will take me up.

Pſ. xxxvii. 24. Though he fall, he ſhall not be utterly caſt down: for the Lord upholdeth him with his hand.

Ver. 39. The ſalvation of the righteous is of the Lord: he is their ſtrength in the time of trouble.

Pſ. xviii. 2. The Lord is my rock, and my fortreſs, and my deliverer: my God, my ſtrength, in whom I will truſt; my buckler, and the horn of my ſalvation, and my high tower.

Pſ. xlvi. 1. God is our refuge and ſtrength, a very preſent help in trouble.

Ver. 2. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midſt of the ſea.

Ver. 3. Though the waters thereof roar, and be troubled; though the mountains ſhake with the ſwelling thereof. Selah.

Pſ. lv. 22. Caſt thy burden upon the Lord, and he ſhall ſuſtain thee: he ſhall never ſuffer the righteous to be moved.

Pſ.

Pſ. xxxi. 7. I will be glad and rejoice in thy mercy: for thou haſt conſidered my trouble: thou haſt known my ſoul in adverſities.

Exod. iii. 7. I have ſurely ſeen the affliction of my people which are in Egypt, and have heard their cry by reaſon of their taſk-maſters: for I know their ſorrows.

Pſ. xli. 1. Bleſſed is he that conſidereth the poor; the Lord will deliver him in time of trouble.

Pſ. lxxi. 3. Thou haſt given commandment to ſave me, for thou art my rock and my fortreſs.

Pſ. cxii. 4. Unto the upright there ariſeth light in the darkneſs.

Pſ. cxxxvi. 23. Who remembered us in our low eſtate: for his mercy endureth for ever.

Pſ. cxxxviii. 7. Though I walk in the midſt of trouble, thou wilt revive me: thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.

Pſ. lxxiii. 26. My fleſh and my heart faileth; but God is the ſtrength of my heart.

Pſ. cxlv. 14. The Lord upholdeth all that fall, and raiſeth up all that are bowed down.

Iſa. xxv. 4. Thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones is as a ſtorm againſt the wall.

Iſa. xxvii. 8. In meaſure, when it ſhooteth forth, thou wilt debate with it: he ſtayeth his rough wind in the day of the eaſt wind.

Job xxxiv. 23. He will not lay upon man more than is right, that he ſhould enter into the judgment with God.

Iſa. l. 10. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God.

Lam.

Lam. iii. 31. The Lord will not caſt off for ever.

Ver. 32. But though he cauſe grief, yet will he have compaſſion, according to the multitude of his mercies.

Ver. 33. For he doth not afflict willingly, nor grieve the children of men.

Jer. xxx. 11. I am with thee, ſaith the Lord, to ſave thee: I will correct thee in meaſure, and will not leave thee altogether unpuniſhed.

Jer. xvi. 19. O Lord, my refuge and my fortreſs; and my refuge in the day of my affliction.

Mic. vii. 8. Rejoice not againſt me, O mine enemy: when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord ſhall be a light unto me.

Ver. 9. I will bear the indignation of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgment for me: he will bring me forth to the light, and I ſhall behold his righteouſneſs.

Nah. i. 7. The Lord is good, a ſtrong hold in the day of trouble, and he knoweth them that truſt in him.

Matt. xi. 28. Come unto me, all ye that labour, and are heavy laden, and I will give you reſt.

John xvi. 33. Theſe things I have ſpoken unto you, that in me ye might have peace: in the world ye ſhall have tribulation; but be of good cheer, I have overcome the world.

2 *Cor.* i. 5. For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.

2 *Cor.* iv. 8. We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in deſpair.

Ver. 9. Perſecuted, but not forſaken; caſt down, but not deſtroyed.

Pro-

II.

Promiſes relating to SICKNESS, OLD AGE, *&c.*

Of deliverance from ſickneſs.

Exod. xxiii. 25. Ye ſhall ſerve the Lord your God, and I will take away ſickneſs from the midſt of thee.

Exod. xv. 26. If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes, I will put none of theſe diſeaſes upon thee which I have brought upon the Egyptians: for I am the Lord that healeth thee.

Job xxxiii. 24. He is gracious unto him, and ſaith, Deliver him from going down to the pit, I have found a ranſom.

Ver. 25. His fleſh ſhall be freſher than a child's: he ſhall return to the days of his youth.

Ver. 26. He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy: for he will render unto man his righteouſneſs.

Ver. 28. He will deliver his ſoul from going into the pit, and his life ſhall ſee the light.

Pſ. xci. 3. Surely he ſhall deliver thee from the ſnare of the fowler, and from the noiſome peſtilence.

Ver. 5. Thou ſhalt not be afraid for the terror by night, nor for the arrow that flieth by day:

Ver. 6. Nor for the peſtilence that walketh in darkneſs; nor for the deſtruction that waſteth at noon-day.

Pſ. ciii. 3. Who forgiveth all thine iniquities; who healeth all thy diſeaſes.

Deut. vii. 15. The Lord will take away from thee all ſickneſs, and will put none of the evil diſeaſes of Egypt upon thee.

Jer. xxxiii. 6. Behold, I will bring health and cure; and I will cure them, and will reveal unto them the abundance of peace and truth.

Pſ.

Support under ſickneſs. *Pſ.* xli. 3. The Lord will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs.

Pſ. cxvi. 6. The Lord preſerveth the ſimple: I was brought low, and he helped me.

In child-bearing. 1 *Tim.* ii. 15. Notwithſtanding ſhe ſhall be ſaved in child-bearing, if they continue in faith and charity, and holineſs with ſobriety.

Deut. vii. 13. He will bleſs the fruit of thy womb.

Gen. xlix. 25. Even by the God of thy father, who ſhall help thee; and by the Almighty, who ſhall bleſs thee with bleſſings of heaven above, bleſſings of the deep that lieth under, bleſſings of the breaſts, and of the womb.

In old age. *Pſ.* lxxi. 9. Caſt me not off in the time of old age, forſake me not when my ſtrength faileth.

Iſa. xlvi. 4. And even to your old age I am he, and even to hoary hairs will I carry you: I have made, and I will bear; even I will carry and will deliver you.

Prov. xvi. 31. The hoary head is a crown of glory, if it be found in the way of righteouſneſs.

III.

Of Deliverance from FAMINE *and* WANT.

Job v. 20. In famine he ſhall redeem thee from death.

Ver. 22. At deſtruction and famine thou ſhalt laugh.

Pſ. xxxiii. 18. Behold, the eye of the Lord is upon them that fear him; upon them that hope in his mercy:

Ver. 19. To deliver their ſouls from death, and to keep them alive in famine.

Pſ. xxxvii. 19. They ſhall not be aſhamed in the evil time: and in the days of famine they ſhall be ſatisfied.

Pſ.

Pſ. cxlvi. 7. Which giveth food to the hungry.

Iſ. xli. 17. When the poor and needy ſeek water and there is none, and their tongue faileth for thirſt; I the Lord will hear them, I the God of Iſrael will not forſake them.

Exek. xxxvi. 29. I will call for the corn, and will increaſe it, and lay no famine upon you.

Ver. 30. And I will multiply the fruit of the tree, and the increaſe of the field, that ye ſhall receive no more reproach of famine among the heathen.

Zech. x. 1. Aſk ye of the Lord rain in the time of the latter rain, ſo the Lord ſhall make bright clouds, and give them ſhowers of rain, to every one graſs in the field.

Pſ. cvii. 9. He ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs.

Hab. iii. 17. Though the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vines; the labour of the olive ſhall fail, and the fields ſhall yield no meat; the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtall;

Ver. 18. Yet will I rejoice in the Lord: I will joy in the God of my ſalvation.

Matt. iv. 4. Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.

IV.

Deliverance from WAR *and* ENEMIES.

Deliverance from war.

Deut. xx. 4. The Lord your God is he that goeth with you, to fight for you againſt your enemies, to ſave you. *Deut.* xxiii. 14.

Job v. 20. In war he ſhall redeem thee from the power of the ſword.

Pſ. lx. 12. Through God we ſhall do valiantly: for he it is that ſhall tread down our enemies.

2 *Chron.* xiii. 12. Behold, God himſelf is with us for our captain. *Prov.*

Prov. iii. 25. Be not afraid of ſudden fear, nor of the deſolation of the wicked, when it cometh.

Ver. 26. For the Lord ſhall be thy confidence, and ſhall keep thy foot from being taken.

Iſa. xli. 11. Behold, all they that were incenſed againſt thee, ſhall be aſhamed and confounded: they ſhall be as nothing; and they that ſtrive with thee ſhall periſh.

Ver. 12. Thou ſhalt ſeek them, and ſhalt not find them, even them that contended with thee: they that war againſt thee ſhall be as nothing, and as a thing of nought.

Jer. xxxii. 17. I will deliver thee in that day, ſaith the Lord, and thou ſhalt not be given into the hand of the men of whom thou art afraid.

Ver. 18. For I will ſurely deliver thee, and thou ſhalt not fall by the ſword; but thy life ſhall be for a prey unto thee, becauſe thou haſt put thy truſt in me, ſaith the Lord.

Deliverance from enemies.

2 *Kings* vi. 16. Fear not, for they that be with us are more than they that be with them.

2 *Chron.* xiv. 11. Lord, it is nothing with thee to help, whether with many, or with them that have no power.

2 *Kings* xvii. 39. The Lord your God ye ſhall fear, and he ſhall deliver you out of the hand of all your enemies.

Pſ. xvii. 7. Shew thy marvellous loving-kindneſs, O thou that ſaveſt by thy right hand them which put their truſt in thee, from thoſe that riſe up againſt them.

Pſ. xxvii. 5. In the time of trouble he ſhall hide me in his pavilion; in the ſecret of his tabernacle ſhall he hide me: he ſhall ſet me up upon a rock.

Ver. 6. And now ſhall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle ſacrifices of joy; I will ſing, yea, I will ſing praiſes unto the Lord.

Pſ.

Pſ. xxxvii. 32. The wicked watcheth the righteous, and ſeeketh to ſlay him.

Ver. 33. The Lord will not leave him in his hand, nor condemn him when he is judged.

Ver. 40. And the Lord ſhall help and deliver them: he will deliver them from the wicked, and ſave them, becauſe they truſt in him.

Pſ. xcvii. 10. He preſerveth the ſouls of his ſaints; he delivereth them out of the hand of the wicked.

Pſ. cxii. 8. His heart is eſtabliſhed, he ſhall not be afraid, until he ſee his deſire upon his enemies.

Pſ. cxviii. 7. The Lord taketh my part with them that help me: therefore ſhall I ſee my deſire upon my enemies.

Pſ. cxxv. 3. The rod of the wicked ſhall not reſt upon the lot of the righteous, leſt the righteous put forth their hands unto iniquity.

Job viii. 22. They that hate thee ſhall be clothed with ſhame, and the dwelling-place of the wicked ſhall come to nought.

Prov. xvi. 7. When a man's ways pleaſe the Lord, he maketh even his enemies to be at peace with him.

Iſ. xxv. 5. Thou ſhalt bring down the noiſe of ſtrangers as the heat in a dry place; even the heat with a ſhadow of a cloud: the branch of the terrible ones ſhall be brought low.

Iſ. liv. 17. No weapon that is formed againſt thee ſhall proſper; and every tongue that ſhall riſe againſt thee in judgment, thou ſhalt condemn. This is the heritage of the ſervants of the Lord, and their righteouſneſs is of me, ſaith the Lord.

Ver. 15. Whoſoever ſhall gather together againſt thee, ſhall fall for thy ſake.

Deut. xxviii. 7. The Lord ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face: they ſhall come out againſt thee one way, and flee before thee ſeven ways.

Luke xviii. 7, 8. Shall not God avenge his own elect, which cry day and night unto him, though he

bear long with them? I tell you that he will avenge them ſpeedily.

Acts xviii. 10. I am with thee: and no man ſhall ſet on thee to hurt thee.

Heb. xiii. 6. So that we may boldly ſay, The Lord is my helper, I will not fear what man ſhall do unto me. *Pſ.* cxviii. 6.

Luke i. 71. That we ſhould be ſaved from our enemies, and from the hand of all that hate us.

Ver. 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear.

Ver. 75. In holineſs and righteouſneſs before him, all the days of our life.

V.

From OPPRESSION *and* INJUSTICE.

Exod. xxii. 26. If thou at all take thy neighbour's raiment to pledge, thou ſhalt deliver it to him by that the ſun goeth down.

Ver. 27. For that is his covering only, it is his raiment for his ſkin: wherein ſhall he ſleep? And it ſhall come to paſs, when he crieth unto me, that I will hear; for I am gracious.

Pſ. xii. 5. For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the Lord: I will ſet him in ſafety from him that puffeth at him.

Pſ. xxxv. 10. All my bones ſhall ſay, Lord, who is like unto thee? which delivereſt the poor from him who is too ſtrong for him; yea, the poor and the needy, from him that ſpoileth him.

Pſ. lxxii. 4. He ſhall judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſor.

Ver. 14. He ſhall redeem their ſoul from deceit and violence: and precious ſhall their blood be in his ſight.

Pſ.

Pſ. cix. 31. He ſhall ſtand at the right hand of the poor, to ſave him from thoſe that condemn his ſoul.

Pſ. cxlvi. 7. Which executeth judgment for the oppreſſed.

Eccl. v. 8. If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province, marvel not at the matter: for he that is higher than the higheſt regardeth, and there be higher than they.

Iſ. liv. 14. In righteouſneſs ſhalt thou be eſtabliſhed: thou ſhalt be far from oppreſſion, for thou ſhalt not fear; and from terror, for it ſhall not come nigh thee.

VI.

From SLANDERS *and* REPROACH.

Job v. 21. Thou ſhalt be hid from the ſcourge of the tongue; neither ſhalt thou be afraid of the deſtruction when it cometh.

Job xi. 15. Thou ſhalt lift up thy face without ſpot.

Pſ. xxxvii. 6. He ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon-day.

Pſ. xxxi. 20. Thou ſhalt hide them in the ſecret of thy preſence from the pride of man: thou ſhalt keep them ſecretly in a pavilion, from the ſtrife of tongues.

Pſ. lvii. 3. He ſhall ſend from heaven, and ſave me from the reproach of him that would ſwallow me up: Selah. God ſhall ſend forth his mercy and his truth.

Reproach. *Iſ.* li. 7. Hearken unto me, ye that know righteouſneſs, the people in whoſe heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings.

Ver. 8. For the moth ſhall eat them up like a garment, and the worm ſhall eat them like wool:

but my righteouſneſs ſhall be for ever, and my ſalvation from generation to generation.

Matt. v. 11. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſely, for my ſake.

Ver. 12. Rejoice and be exceeding glad; for great is your reward in heaven.

Heb. xi. 26. Eſteeming the reproach of Chriſt greater riches than the treaſures in Egypt; for he had reſpect unto the recompence of the reward.

1 *Pet.* iv. 14. If ye be reproached for the name of Chriſt, happy are ye; for the Spirit of glory and of God reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified.

VII.

From WITCHCRAFT.

Numb. xxiii. 23. Surely there is no enchantment againſt Jacob, neither is there any divination againſt Iſrael.

VIII.

Promiſes to the STRANGER.

Deut. x. 18. He loveth the ſtranger, in giving him food and raiment.

Pſ. cxlvi. 9. The Lord preſerveth the ſtrangers.

Ezek. xi. 16. Thus ſaith the Lord God, Although I have caſt them far off among the heathen; and although I have ſcattered them among the countries, yet will I be to them as a little ſanctuary, in the countries where they ſhall come.

IX.

To the POOR *and* HELPLESS.

Pſ. ix. 18. The needy ſhall not always be forgotten; the expectation of the poor ſhall not periſh for ever.

Pſ.

Pſ. lxviii. 10. Thou, O God, haſt prepared of thy goodneſs for the poor.

Pſ. lxix. 33. The Lord heareth the poor.

Pſ. cxxxii. 15. I will ſatisfy her poor with bread.

Iſ. xiv. 30. The firſt-born of the poor ſhall feed; and the needy ſhall lie down in ſafety.

Pſ. lxxii. 2. He ſhall judge thy people with righteouſneſs, and thy poor with judgment.

Ver. 12. He ſhall deliver the needy, when he crieth; the poor alſo, and him that hath no helper.

Ver. 13. He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy.

Pſ. cii. 17. He will regard the prayer of the deſtitute, and not deſpiſe their prayer.

Pſ. cvii. 41. He ſetteth the poor on high from affliction, and maketh his families like a flock.

Pſ. cxiii. 7. He raiſeth up the poor out of the duſt, and lifteth the needy out of the dunghill.

Jer. xx. 13. Sing unto the Lord, praiſe ye the Lord: for he hath delivered the ſoul of the poor from the hand of evil-doers.

Job v. 15. He ſaveth the poor from the ſword, from their mouth, and from the hand of the mighty.

Ver. 16. So the poor hath hope, and iniquity ſtoppeth her mouth.

Job xxxvi. 15. He delivereth the poor in his affliction, and openeth their ears in oppreſſion.

Jam. i. 9. Let the brother of low degree rejoice, in that he is exalted.

Jam. ii. 5. Hearken, my beloved brethren, hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom which he hath promiſed to them that love him?

Luke xvi. 25. Abraham ſaid, Son, remember, thou in thy life-time receiveſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented.

X.

To the FATHERLESS *and* WIDOW.

Exod. xxii. 22. Ye ſhall not afflict any widow, or fatherleſs child.

Ver. 23. If thou afflict them in any wiſe, and they cry at all unto me, I will ſurely hear their cry.

Ver. 24. And my wrath ſhall wax hot, and I will kill you with the ſword: and your wives ſhall be widows, and your children fatherleſs.

Deut. x. 18. He doth execute the judgment of the fatherleſs and the widow.

Pſ. x. 14. The poor committeth himſelf unto thee: thou art the helper of the fatherleſs.

Ver. 18. To judge the fatherleſs and the oppreſſed, that the man of the earth may no more oppreſs.

Pſ. lxviii. 5. A father of the fatherleſs, and a judge of the widow, is GOD in his holy habitation.

Pſ. cxlvi. 9. He relieveth the fatherleſs and widow.

Prov. xv. 25. The LORD will deſtroy the houſe of the proud; but he will eſtabliſh the border of the widow.

Prov. xxiii. 10. Remove not the old land-mark; and enter not into the fields of the fatherleſs.

Ver. 11. For their redeemer is mighty: he ſhall plead their cauſe with thee.

Jer. xlix. 11. Leave thy fatherleſs children*, I will preſerve them alive; and let thy widows truſt in me.

* Though the *Chaldee paraphraſe* underſtands theſe words as a promiſe to the families of the *Jews*, in their captivity; others, more agreeable to the context, look upon them as a threatening againſt the *Edomites*, and thus join them to the 10th verſe, and render them: *There is none to ſay, Leave thy fatherleſs children, &c.*

Hoſ.

Hoſ. xiv. 3. In thee the fatherleſs findeth mercy.

XI.

To the CHILDLESS.

Pſ. lxviii. 6. God ſetteth the ſolitary in families.

Pſ. cxiii. 9. He maketh the barren woman to keep houſe, and to be a joyful mother of children.

Iſa. lvi. 4. Thus ſaith the Lord unto the eunuchs that keep my ſabbaths, and chooſe the things that pleaſe me, and take hold of my covenant;

Ver. 5. Even unto them will I give in mine houſe, and within my walls a place, and a name, better than of ſons and of daughters: I will give them an everlaſting name, that ſhall not be cut off.

XII.

To the PRISONER *and* CAPTIVE.

Pſ. lxviii. 6. He bringeth out thoſe which are bound with chains.

Pſ. cxlvi. 7. The Lord looſeth the priſoners.

Deut. xxx. 4. If any of thine be driven out unto the utmoſt parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.

Pſ. lxix. 33. He deſpiſeth not his priſoners.

Pſ. cvii. 14. He brought them out of darkneſs, and the ſhadow of death, and brake their bands in ſunder.

Iſ. li. 14. The captive exile haſteneth, that he may be looſed, and that he ſhould not die in the pit, nor that his bread ſhould fail.

Iſ. xlix. 25. Thus ſaith the Lord, Even the captives of the mighty ſhall be taken away, and the prey of the terrible ſhall be delivered: for I will contend with him that contendeth with thee, and I will ſave thy children.

Jer.

Jer. xv. 11. Verily it ſhall be well with thy remnant; verily I will cauſe the enemy to entreat thee well in the time of evil, and in the time of affliction.

XIII.

Promiſes of Deliverance from DEATH.

Job xxxiii. 28. He will deliver his ſoul from going into the pit, and his life ſhall ſee the light.

Pſ. lxviii. 20. He that is our God, is the God of ſalvation; and unto God the Lord belong the iſſues from death.

Pſ. lxvi. 8. O bleſs our God, ye people; and make the voice of his praiſe to be heard.

Ver. 9. Who holdeth our ſoul in life, and ſuffereth not our feet to be moved.

Pſ. cii. 19. From heaven did the Lord behold the earth.

Ver. 20. To hear the groaning of the priſoner, to looſe thoſe who are appointed to death.

Pſ. cvii. 18. Their ſoul abhorreth all manner of meat, and they draw near unto the gates of death.

Ver. 19. Then they cry unto the Lord in their trouble; he ſaveth them out of their diſtreſſes.

Pſ. cxvi. 15. Precious in the ſight of the Lord is the death of his ſaints.

Pſ. xci. 7. A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand; but it ſhall not come nigh thee.

Pſ. ix. 13. Thou that lifteſt me up from the gates of death.

1 *Sam.* ii. 6. The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up.

Deut. xxxii. 39. See now, that I, even I am he, and there is no God with me: I kill, I make alive: I wound, and I heal: neither is there any that can deliver out of my hand.

CHAP.

CHAP. III.

PROMISES *of* SPIRITUAL BLESSINGS *in this Life.*

I.

In GENERAL.

PSAL. xxv. 10. All the paths of the Lord are mercy and truth, unto ſuch as keep his covenant and his teſtimonies.

Ver. 14. The ſecret of the Lord is with them that fear him, and he will ſhew them his covenant.

Eph. i. 3. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt.

Ver. 4. According as he hath choſen us in him before the foundation of the world, that we ſhould be holy, and without blame before him in love.

Ver. 7. According to the riches of his grace.

Ver. 8. Wherein he hath abounded towards us in all wiſdom and prudence.

Gal. vi. 16. As many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God.

Rom. viii. 30. Whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified.

2 *Pet.* i. 3. According to his divine power hath he given unto us all things, that pertain unto life and godlineſs, through the knowledge of him that hath called us unto glory and virtue.

Ver. 4. Whereby are given unto us exceeding great and precious promiſes.

II.

Of JUSTIFICATION, PARDON, *and* RECONCILIATION.

Juſtification.

Numb. xxiii. 21. He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael.

Iſa. xlv. 25. In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory.

Iſa. liii. 11. By his knowledge ſhall my righteous ſervant juſtify many; for he ſhall bear their iniquities.

Ezek. xxxvi. 25. I will ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your idols, will I cleanſe you.

Rom. iii. 24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.

Rom. v. 1. Being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt.

Ver. 9. Being juſtified by his blood, we ſhall be ſaved from wrath through him.

Ver. 18. By the righteouſneſs of one, the free gift came upon all men unto juſtification of life.

Ver. 19. For by the obedience of one, ſhall many be made righteous.

Rom. viii. 1. There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit.

Ver. 33. Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth:

Ver. 34. Who is he that condemneth? It is Chriſt that died; yea, rather is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

2 *Chron.* v. 21. He hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.

Acts xiii. 39. By him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes.

Tit.

Tit. iii. 7. That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life.

Pardon of ſin.

Ex. xxxiv. 7. Keeping mercy for thouſands, forgiving iniquity, and tranſgreſſion, and ſin.

Pſ. lxv. 3. As for our tranſgreſſions, thou ſhalt purge them away.

Pſ. ciii. 9. He will not always chide, neither will he keep his anger for ever.

Ver. 10. He hath not dealt with us after our ſins, nor rewarded us according to our iniquities.

Ver. 11. As the heaven is high above the earth, ſo great is his mercy toward them that fear him.

Ver. 12. As far as the eaſt is from the weſt, ſo far hath he removed our tranſgreſſions from us.

Pſ. cxxx. 4. There is forgiveneſs with thee, that thou mayſt be feared.

Ver. 8. He ſhall redeem Iſrael from all his iniquities.

Iſa. xxxiii. 24. The inhabitant ſhall not ſay I am ſick: the people that dwell therein ſhall be forgiven their iniquity.

Iſa. xliii. 25. I, even I, am he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins.

Iſa. xliv. 22. I have blotted out as a thick cloud thy tranſgreſſions, and as a cloud thy ſins: return unto me, for I have redeemed thee.

Hoſ. xi. 8. My heart is turned within me, my repentings are kindled together.

Ver. 9. I will not execute the fierceneſs of mine anger; I will not return to deſtroy Ephraim.

Mic. vii. 18. Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth in mercy.

Ver. 19. He will turn again, he will have compaſſion upon us: he will ſubdue our iniquities: and

and thou wilt caſt all our ſins into the depths of the ſea.

Heb. x. 17. Their ſins and iniquities will I remember no more.

Pſ. xxxii. 1. Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered.

Ver. 2. Bleſſed is the man unto whom the Lord imputeth not iniquity, and in whoſe ſpirit there is no guile.

Jer. xxxi. 34. I will forgive thine iniquity, and I will remember their ſin no more.

Heb. viii. 12. I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more.

Matt. xii. 31. All manner of ſin and blaſphemy ſhall be forgiven unto men.

Ver. 32. And whoſoever ſpeaketh a word againſt the ſon of man, it ſhall be forgiven him.

Luke vii. 47. Her ſins, which are many, are forgiven, for ſhe loved much.

Ver. 48. And he ſaid unto her, thy ſins are forgiven.

Ver. 50. Thy faith hath ſaved thee: go in peace. See *Repentance*, Part II. chap. i. ſect. 2.

Of the moſt heinous ſins. *Iſa.* i. 18. Though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool.

Of all ſins. *Pſ.* ciii. 3. He forgiveth all thine iniquities: he healeth all thy diſeaſes.

Jer. xxxiii. 8. I will cleanſe them from all their iniquity, whereby they have ſinned againſt me; and I will pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me.

Ezek. xxxiii. 16. None of his ſins that he hath committed, ſhall be mentioned unto him.

Of backſlidings. *Jer.* iii. 12. Return, thou backſliding Iſrael, ſaith the Lord, and I will not cauſe mine anger to fall upon you. *Ver.*

Ver. 22. Return, ye backſliding children, and I will heal your backſlidings.

Hoſ. xiv. 4. I will heal their backſlidings, I will love them freely.

Pardon thro' Chriſt. *Iſa.* liii. 5. He was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.

Ver. 6. All we like ſheep have gone aſtray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.

Zech. xiii. 1. In that day there ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſin and for uncleanneſs.

Matt. i. 21. He ſhall ſave his people from their ſins.

Acts xiii. 38. Through this man is preached unto you the forgiveneſs of ſins.

Eph. i. 7. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.

Gal. i. 4. Who gave himſelf for our ſins.

1 *Tim.* i. 15. This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners.

1 *Cor.* xv. 3. Chriſt died for our ſins, according to the ſcriptures.

Heb. i. 3. When he had by himſelf purged our ſins.

Heb. ix. 26. He hath appeared to put away ſin by the ſacrifice of himſelf.

Ver. 28. Chriſt was once offered to bear the ſins of many.

Heb. x. 14 By one offering he hath perfected for ever them that are ſanctified.

John i. 29. The Lamb of God, which taketh away the ſins of the world.

Matt. xxvi. 28. This is my blood, which is ſhed for many, for the remiſſion of ſins.

1 *John* i. 7. The blood of Jeſus Chriſt cleanſeth us from all ſin.

Ver. 9. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

1 *John* ii. 1. If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous.

Ver. 2. He is the propitiation for our ſins: and not for ours only, but for the ſins of the whole world.

Ver. 12. I write to you, little children, becauſe your ſins are forgiven you, for his name's ſake.

1 *John* iii. 5. He was manifeſted to take away our ſins.

1 *Pet.* ii. 24. Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin ſhould live unto righteouſneſs: by whoſe ſtripes ye were healed.

Rev. i. 5. That loved us, and waſhed us from our ſins in his own blood.

Reconciliation. *Iſa.* xxvii. 15. Let him take hold of my ſtrength, that he may make peace with me, and he ſhall make peace with me.

Rom. v. 9. Being now juſtified by his blood, we ſhall be ſaved from wrath through him.

Ver. 10. For if when we were enemies we were reconciled unto God, much more being reconciled we ſhall be ſaved by his life.

2 *Cor.* v. 18. All things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtry of reconciliation.

Ver. 19. To wit, that God was in Chriſt reconciling the world to himſelf, not imputing to them their treſpaſſes.

Eph. ii. 13. Now in Chriſt Jeſus, ye who ſometimes were far off, are made nigh by the blood of Chriſt.

Ver. 14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.

Ver.

Ver. 15. Having aboliſhed in his fleſh, the enmity, even the law of commandments, contained in ordinances, for to make in himſelf, of twain, one new man, ſo making peace:

Ver. 16. And that he might reconcile both unto God in one body by the croſs, having ſlain the enmity thereby:

Ver. 17. And came, and preached peace to you that were afar off, and to them that were nigh.

Col. i. 21. You that were ſometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled.

Ver. 22. In the body of his fleſh, through death, to preſent you holy and unblameable, and unreproveable in his ſight.

Ver. 23. If ye continue in the faith, grounded and ſettled, and be not moved away from the hope of the goſpel, which ye have heard, and which was preach to every creature, which is under heaven.

Heb. ii. 17. That he might be a merciful and faithful high prieſt, in things pertaining to God, to make reconciliation for the ſins of the people.

III.

ADOPTION.

Jer. xxxi. 9. I am a father to Iſrael, and Ephraim is my firſt-born.

Iſa. lxiii. 16. Doubtleſs thou art our father though Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlaſting.

Iſa. lxiv. 8. But now, O Lord, thou art our father: we are the clay, and thou our potter; and we are all the work of thine hand.

Rom. viii. 14. As many as are led by the ſpirit of God, they are the ſons of God.

Ver. 15. For ye have not received the ſpirit of bondage again to fear; but ye have received

the ſpirit of adoption, whereby we cry, Abba Father.

Rom. ix. 26. And it ſhall come to paſs, that in the place where it was ſaid unto them, Ye are not my people, there ſhall they be called the children of the living God.

2 *Cor.* vi. 18. I will be a father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord almighty.

Gal. iii. 26. Ye are all the children of God by faith in Chriſt Jeſus.

Gal. iv. 4. God ſent forth his ſon——

Ver. 5. To redeem them that were under the law, that we might receive the adoption of ſons.

Ver. 7. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

Eph. i. 5. Having predeſtinated us to the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will.

Ver. 6. To the praiſe of the glory of his grace, wherein he hath made us accepted through the beloved.

John i. 12. As many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.

1 *John* iii. 1. Behold what manner of love hath the father beſtowed upon us, that we ſhould be called the ſons of God?

Ver. 2. Beloved, now are we the ſons of God.

IV.

UNION *and* COMMUNION *with the* CHURCH.

Heb. xii. 22. Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels.

Ver. 23. To the general aſſembly, and church of the firſt-born, which are written in heaven, and

to

to God the judge of all, and to the ſpirits of juſt men made perfect.

Ver. 24. And to Jeſus the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel.

Phil. iii. 3. For we are the circumciſion, which worſhip God in the ſpirit, and rejoice in Jeſus Chriſt.

Gal. iii. 28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Jeſus Chriſt.

Ver. 29. And if you be Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe.

Gal. iv. 26. Jeruſalem, which is above, is free, which is the mother of us all.

Ver. 28. Now we brethren, as Iſaac was, are the children of the promiſe.

1 *John* i. 3. That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us: and truly our fellowſhip is with the father, and with his ſon Jeſus Chriſt.

Eph. ii. 12. That at that time ye were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world.

Ver. 13. But now in Chriſt Jeſus, ye who ſometimes were far off, are made nigh by the blood of Chriſt.

Ver. 19. Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſehold of God.

Ver. 22. In whom [Chriſt] you alſo are builded together for an habitation of God, through the ſpirit.

Rom. xi. 17. Thou being a wild olive-tree, wert grafted in among them, and with them partakeſt of the root and fatneſs of the olive-tree.

V.

FREE ACCESS *to* GOD, *with* ACCEPTANCE.

Eph. ii. 18. Through him we both have an acceſs by one ſpirit unto the father.

Eph. iii. 12. In whom we have boldneſs and acceſs with confidence by the faith of him.

1 *Pet.* ii. 4. To whom, coming as unto a living ſtone, diſallowed indeed of men, but choſen of God, and precious.

Ver. 5. Ye alſo as lively ſtones, are built up a ſpiritual houſe, a holy prieſthood, to offer up ſpiritual ſacrifices, acceptable to God, by Jeſus Chriſt.

Heb. x. 19. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus.

Ver. 20. By a new and living way, which he hath conſecrated for us, through the vail, that is to ſay, his fleſh.

Eph. i. 6. Wherein he hath made us accepted through the beloved.

Ezek. xx. 40. In mine holy mountain—I will accept them, and there will I require your offerings.

Ver. 41. And I will accept you with your ſweet ſavour.

VI.

Of HEARING PRAYER.

Job xxii. 27. Thou ſhalt make thy prayer unto him, and he ſhall hear thee

Pſ. iv. 3. But know that the Lord hath ſet apart him that is godly for himſelf: the Lord will hear, when I call unto him.

Pſ. xxxiv. 6. This poor man cried, and the Lord heard him, and ſaved him out of all his trouble.

Pſ. xxxiv. 15. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

Ver. 17. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

Pſ.

Pſ. l. 15. Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorify me.

Pſ. lxv. 2. O thou that heareſt prayer, unto thee ſhall all fleſh come.

Pſ. xci. 15. He ſhall call upon me, and I will anſwer him.

Pſ. cxiv. 19. He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will ſave them.

Prov. xv. 29. The Lord is far from the wicked: but he heareth the prayer of the righteous.

Iſa. xxx. 19. He will be very gracious unto thee, at the voice of thy cry: when he ſhall hear it, he will anſwer thee.

Iſa. lviii. 9. Then ſhalt thou call, and the Lord ſhall anſwer: thou ſhalt cry, and he ſhall ſay, here I am.

Iſa. lxv. 24. And it ſhall come to paſs, that before they call, I will anſwer; and whilſt they are yet ſpeaking, I will hear.

Jer. xxix. 12. Then ſhall ye call upon me, and ye ſhall go and pray unto me, and I will hearken unto you.

Zech. xiii. 9. They ſhall call on my name, and I will hear them: I will ſay, It is my people: and they ſhall ſay, the Lord is my God.

Matt. vii. 7. Aſk, and it ſhall be given you: Seek, and ye ſhall find: Knock, and it ſhall be opened unto you.

Ver. 8. For every one that aſketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

Ver. 11. If ye then, being evil, know how to give good gifts unto your children, how much more ſhall your father which is in heaven give good things to them that aſk him?

Matt. xxi. 22. And all things, whatſoever ye ſhall aſk in prayer, believing, ye ſhall receive.

John

John xv. 7. If ye abide in me, and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you.

John xvi. 23. And in that day ye ſhall aſk me nothing: verily, verily, I ſay unto you, whatſoever ye ſhall aſk the father in my name, he will give it you.

Ver. 24. Hitherto have ye aſked nothing in my name: aſk, and ye ſhall receive, that your joy may be full.

John xiv. 13. And whatſoever ye ſhall aſk in my name, that will I do, that the father may be glorified in the ſon.

Ver. 14. If ye ſhall aſk any thing in my name, I will do it.

James v. 15. And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up: and if he have committed ſins, they ſhall be forgiven him.

Ver. 16. Confeſs your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much.

1 *John* iii. 22. And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight.

1 *John* v. 14. And this is the confidence that we have in him, that if we aſk any thing according to his will, he heareth us.

Ver. 15. And if we know that he hear us, whatſoever we aſk, we know that we have the petitions that we deſired of him.

Ver. 16. If any man ſee his brother ſin a ſin, which is not unto death, he ſhall aſk, and he ſhall give him life for them that ſin not unto death.

VII.

Of Sanctifying GRACE *in General.*

Pſ. lxxxiv. 11. The Lord God is a ſun and ſhield: the Lord will give grace and glory: no good thing will he with-hold from them that walk uprightly.

John xvii. 17. Sanctify them through thy truth: thy word is truth.

Ver. 19. And for their ſakes I ſanctify myſelf, that they alſo might be ſanctified through the truth.

Eph. ii. 10. We are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained, that we ſhould walk in them.

Phil. ii. 13. For it is God which worketh in you both to will and to do, of his good pleaſure.

Phil. iv. 13. I can do all things through Chriſt, which ſtrengtheneth me.

2 *Cor.* iii. 5. Not that we are ſufficient of ourſelves, to think any thing as of ourſelves; but our ſufficiency is of God.

2 *Theſſ.* ii. 13. We are bound to give thanks alway to God for you, brethen, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the ſpirit, and belief of the truth.

Col. i. 12. Giving thanks unto the father, which hath made us meet to be partakers of the inheritance of the ſaints in light.

Ver. 22. Yet now hath he reconciled, in the body of his fleſh through death, to preſent you holy and unblameable, and unreproveable in his ſight.

1 *Theſſ.* v. 23. And the very God of peace ſanctify you wholly. And I pray God your whole ſpirit, and ſoul, and body, be preſerved blameleſs, unto the coming of our Lord Jeſus Chriſt.

Tit. ii. 14. Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.

Jer.

Jer. xxxi. 33. This ſhall be the covenant that I will make with the houſe of Iſrael, after thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts: and I will be their God, and they ſhall be my people.

Jer. xxx. 9. They ſhall ſerve the Lord their God, and David their king, whom I will raiſe up unto them.

Luke i. 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear.

Ver. 75. In holineſs and righteouſneſs before him, all the days of our life.

1 *Cor.* vi. 11. And ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the ſpirit of our God.

2 *Cor.* iii. 18. But we all, with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the ſpirit of the Lord.

VIII.

Particularly of CONVERTING GRACE.

Deut. xxx. 6. And the Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord thy God with all thine heart, and with all thy ſoul, that thou mayſt live.

Jer. xxiv. 7. And I will give them a heart to know me, that I am the Lord, and they ſhall be my people, and I will be their God: for they ſhall return unto me with their whole heart.

Jer. xxxi. 18. Turn thou me, and I ſhall be turned, for thou art the Lord my God.

Pſ. cx. 3. Thy people ſhall be willing in the day of thy power.

Jer. l. 4. In thoſe days, and at that time, ſaith the Lord, the children of Iſrael ſhall come, they and the

the children of Judah together, going and weeping: they ſhall go, and ſeek the Lord their God.

Ver. 5. They ſhall aſk the way to Zion with their faces thitherward, ſaying, Come, and let us join ourſelves to the Lord, in a perpetual covenant, that ſhall not be forgotten.

Ezek. xi. 19. And I will give them one heart, and I will put a new ſpirit within you; and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh.

Ver. 20. That they may walk in my ſtatutes, and keep mine ordinances, and do them: and they ſhall be my people, and I will be their God.

Ezek. xxxvi. 26. A new heart alſo will I give you, and a new ſpirit will I put within you: and I will take away the ſtony heart out of your fleſh, and I will give you a heart of fleſh.

2 *Tim.* ii. 4. Who hath ſaved us, and called us with a holy calling; not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus, before the world began.

Tit. iii. 5. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt.

The grace of repentance.

Ezek. xx. 43. And there ſhall ye remember your ways, and all your doings, wherein ye have been defiled, and ye ſhall loath yourſelves in your own ſight, for all the evils that ye have committed.

Ezek. xxxvi. 31. Then ſhall ye remember your own evil way, and your doings that were not good, and ſhall loath yourſelves in your own ſight, for your iniquities, and for your abominations.

Matt. ix. 13. I am not come to call the righteous, but ſinners to repentance.

Acts v. 31. Him hath God exalted with his right hand, to be a prince and ſaviour, for to give repentance to Iſrael, and forgiveneſs of ſins.

Acts

Acts iii. 26. Unto you firſt, God having raiſed up his ſon Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.

Hoſ. ii. 6. Behold, I will hedge up thy way with thorns, and make a wall, that ſhe ſhall not find her paths.

Ver. 7. And ſhe ſhall follow after her lovers, but ſhe ſhall not overtake them; and ſhe ſhall ſeek them, but ſhall not find them: then ſhall ſhe ſay, I will go and return to my firſt huſband, for then was it better with me than now.

The grace of faith. *Zech.* xii. 10. They ſhall look upon me whom they have pierced.

John vi. 45. It is written in the prophets, And they ſhall be all taught of God. Every man therefore that hath heard and learned of the father, cometh unto me.

Phil. i. 29. Unto you it is given to believe in Chriſt.

Eph. ii. 8. For by grace ye are ſaved, through faith, and that not of yourſelves, it is the gift of God.

Grace to fear God. *Jer.* xxxii. 40. I will give them one heart, and one way, that they may fear me for ever.

IX.

KNOWLEDGE, WISDOM, &c.

Knowledge. *Prov.* ii. 5. Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God.

Ver. 9. Then ſhalt thou underſtand righteouſneſs, and judgment, and equity: yea, every good path.

Prov. xxxviii. 5. Evil men underſtand not judgment: but they that ſeek the Lord, underſtand all things.

Iſa. ii. 3. He will teach us of his ways, and we will walk in his paths: for out of Zion ſhall go forth

forth the law, and the word of the Lord from Jeruſalem.

Iſa. xxix. 18. And in that day ſhall the deaf hear the words of the book, and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs.

Ver. 24. They alſo that erred in ſpirit ſhall come to underſtanding, and they that murmured ſhall learn doctrine.

Iſa. xxxv. 8. And an high way ſhall be there, and a way, and it ſhall be called the way of holineſs: the unclean ſhall not paſs over it, but it ſhall be for thoſe: the way-faring men, though fools, ſhall not err therein.

Iſa. lii. 6. My people ſhall know my name: therefore they ſhall know in that day, that I am he that ſpeaketh.

Iſa. xxxii. 3. And the eyes of them that ſee, ſhall not be dim; and the ears of them that hear, ſhall hearken.

Jer. xlii. 7. To open the blind eyes, to bring out the priſoners from the priſon, and them that ſit in darkneſs out of the priſon-houſe.

Jer. xxxi. 34. And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord: for they ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the Lord.

Hoſ. vi. 3. Then ſhall we know, if we follow on to know the Lord.

Matt. xi. 25. I thank thee, O father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.

2 *Cor.* iv. 6. God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

1 *John* v. 20. And we know that the ſon of God is come, and hath given us an underſtanding that

we may know him that is true, even in his ſon Jeſus Chriſt.

Luke iv. 18. He hath ſent me to preach—Sight to the blind.

Luke i. 77. To give knowledge of ſalvation unto his people, by the remiſſion of their ſins.

Ver. 78. Through the tender mercy of our God; whereby the day-ſpring from on high hath viſited us.

Ver. 79. To give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet in the way of peace.

John viii. 12. Then ſpake Jeſus again unto them, ſaying, I am the light of the world: he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life.

1 *Cor.* ii. 14. The natural man receiveth not the things of the ſpirit of God, for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.

Ver. 15. But he that is ſpiritual judgeth all things.

Wiſdom. *Prov.* ii. 6. The Lord giveth wiſdom: out of his mouth cometh knowledge, and underſtanding.

Ver. 7. He layeth up ſound wiſdom for the righteous.

Pſ. xvi. 7. I will bleſs the Lord, who hath given me counſel: my reins alſo inſtruct me in the night ſeaſon.

Pſ. li. 6. Behold, thou deſireſt truth in the inward parts: and in the hidden part thou ſhalt make me to know wiſdom.

James i. 5. If any of you lack wiſdom, let him aſk of God, that giveth to all men liberally, and upbraideth not; and it ſhall be given him.

Eccl. ii. 26. For God giveth to man that is good in his ſight, wiſdom and knowledge.

Pſ.

Divine teaching. *Pſ.* xxxii. 8. I will inſtruct thee, and teach thee in the way which thou ſhalt go; I will guide thee with mine eye.

Pſ. xxv. 8. Good and upright is the Lord; therefore will he teach ſinners in the way.

Ver. 12. What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chooſe.

John vii. 17. If any man will do his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of myſelf.

Divine guidance. *Pſ.* xxiii. 3. He reſtoreth my ſoul: he leadeth me in the paths of righteouſneſs, for his name's ſake.

Pſ. lxxiii. 24. Thou ſhalt guide me with thy counſel.

Iſa. xlix. 10. He that hath mercy on them ſhall lead them; even by the ſprings of water ſhall he guide them.

Iſa. lvii. 11. And the Lord ſhall guide thee continually.

Iſa. lxi. 8. I will direct their work in truth.

Deut. xxxii. 10. He led him about, he inſtructed him, he kept him as the apple of his eye.

Ver. 11. As an eagle ſtirreth up her neſt, fluttereth over her young ones, ſpreadeth abroad her wings, taketh them, beareth them on her wings, ſo the Lord alone did lead him.

Iſa. xxx. 21. Thine ear ſhall hear a word behind thee, ſaying, This is the way, walk ye in it, when ye turn unto the right hand, and when ye turn to the left.

Ability for good diſcourſe. *Prov.* x. 31. The mouth of the juſt bringeth forth wiſdom.

Ver. 32. The lips of the righteous know what is acceptable.

Iſa. xxxii. 4. The heart of the raſh ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak plainly.

Prov. xvi. 1. The preparations of the heart in man, and the anſwer of the tongue, is from the Lord.

1 *Cor.* xii. 8. To one is given by the ſpirit of the word of wiſdom; to another the word of knowledge, by the ſame ſpirit.

Luke xxi. 15. I will give you a mouth, and wiſdom, which all your adverſaries ſhall not be able to gainſay or reſiſt.

X.

Of the Means of GRACE.

Iſa. xxx. 20. And though the Lord give you the bread of adverſity, and the water of affliction, yet ſhall not thy teachers be removed into a corner any more, but thine eyes ſhall ſee thy teachers.

Iſa. xlix. 9. They ſhall feed in the ways, and their paſtures ſhall be in all high places.

Ver. 10. They ſhall not hunger nor thirſt, neither ſhall the heat nor ſun ſmite them.

Pſ. xxiii. 2. He maketh me to lie down in green paſtures: he leadeth me beſide the ſtill waters.

Iſa. lii. 7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation, that ſayeth unto Zion, Thy God reigneth.

Ver. 8. Thy watchmen ſhall lift up the voice, with the voice together ſhall they ſing: for they ſhall ſee eye to eye, when the Lord ſhall bring again Zion.

Iſa. lvi. 7. Them will I bring to my holy mountain, and make them joyful in my houſe of prayer: their burnt-offerings and their ſacrifices ſhall be accepted upon mine altar; for mine houſe ſhall be called an houſe of prayer for all people.

Iſa. lxii. 6. I have ſet watchmen upon thy walls, O Jeruſalem, which ſhall never hold their peace day nor night.

Iſa.

Iſa. xli. 18. I will open rivers in high places, and fountains in the midſt of the vallies: I will make the wilderneſs a pool of water, and the dry land ſprings of water.

Jer. iii. 15. I will give you paſtors according to mine heart, which ſhall feed you with knowledge and underſtanding.

Jer. xxxi. 12. Their ſouls ſhall be like a watered garden.

Ver. 14. And I will ſatiate the ſoul of the prieſt with fatneſs, and my people ſhall be ſatisfied with my goodneſs, ſaith the Lord.

Ezek. xxxiv. 15. I will feed my flock, and I will cauſe them to lay down, ſaith the Lord.

Eph. iv. 11. He gave ſome, apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome, paſtors and teachers.

Ver. 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt.

Ver. 13. Till we all come in the unity of the faith, and of the knowledge of the ſon of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.

A bleſſing upon the ordinances.

Pſ. xxxvi. 8. They ſhall be abundantly ſatisfied with the fatneſs of thine houſe; and thou ſhalt make them to drink of the river of thy pleaſures.

Ver. 10. For with thee is the fountain of life: in thy light ſhall we ſee light.

Pſ. lxiii. 2. To ſee thy power and thy glory, ſo as I have ſeen thee in the ſanctuary.

Ver. 3. Becauſe thy loving-kindneſs is better than life: my lips ſhall praiſe thee.

Ver. 4. Thus will I bleſs thee while I live: I will lift up my hands in thy name.

Ver. 5. My ſoul ſhall be ſatisfied as with marrow and fatneſs: and my mouth ſhall praiſe thee with joyful lips.

Pſ. lxv. 4. Bleſſed is the man whom thou chooſeſt, and cauſeſt to approach unto thee, that he may dwell in thy courts: we ſhall be ſatisfied with the goodneſs of thine houſe, even of thy holy temple.

Pſ. lxviii. 24. They have ſeen thy goings, O God; even the goings of my God, my king, in the ſanctuary.

Pſ. lxxxiv. 4. Bleſſed are they that dwell in thy houſe: they will be ſtill praiſing thee.

Ver. 10. For a day in thy courts is better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.

Ver. 11. For the Lord is a ſun and ſhield: he will give grace and glory.

Pſ. lxxxix. 15. Bleſſed is the people that know the joyful ſound: they ſhall walk, O Lord, in the light of thy countenance.

Ver. 16. In thy name ſhall they rejoice all the day: and in thy righteouſneſs ſhall they be exalted.

Pſ. xcii. 13. Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God.

Cant. ii. 3. I ſat under his ſhadow with great delight, and his fruit was ſweet unto my taſte.

Iſa. xii. 3. With joy ſhall we draw water out of the wells of ſalvation.

Iſa. xlviii. 17. I am the Lord which teacheth thee to profit.

Iſa. lx. 7. They ſhall come with acceptance upon mine altar, and I will glorify the houſe of my glory.

Matt. xviii. 20. Where two or three are gathered together in my name, there am I in the midſt of them.

XI.

XI.

Of GRACE *againſt* SIN *and* TEMPTATION.

Of grace to mortify ſin.

Hoſ. xiv. 8. Ephraim ſhall ſay, What have I to do any more with idols?

Rom. vi. 6. Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.

Ver. 14. Sin ſhall not have dominion over you: for ye are not under the law, but under grace.

Rom. vii. 24. O wretched man that I am, who ſhall deliver me from the body of this death?

Ver. 25. I thank God, through Jeſus Chriſt our Lord. So then with the mind I myſelf ſerve the law of God; but with the fleſh, the law of ſin.

Rom. viii. 2. The law of the ſpirit of life in Chriſt Jeſus has made me free from the law of ſin and death.

Ver. 3. For what the law could not do, in that it was weak through the fleſh, God ſending his own ſon, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh.

Ver. 4. That the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the ſpirit.

Gal. v. 16. Walk in the ſpirit, and ye ſhall not fulfil the luſts of the fleſh.

John viii. 32. Ye ſhall know the truth, and the truth ſhall make you free, [*i. e.* from ſin, ver. 34.]

John xv. 2. Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Grace againſt temptation.

Rom. viii. 37. In all theſe things we are more than conquerors, through him that loved us.

1 *Cor.* x. 13. God is faithful, who will not ſuffer you to be tempted above that ye are able; but will

with

with the temptation alſo make a way to eſcape, that ye may be able to bear it.

2 *Cor.* xii. 9. My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs.

Heb. ii. 18. In that he himſelf has ſuffered, being tempted, he is able to ſuccour them that are tempted.

2 *Pet.* ii. 9. The Lord knoweth how to deliver the godly out of temptations.

1 *John* iv. 4. Ye are of God, little children, and have overcome them: becauſe greater is he that is in you, than he that is in the world.

Eccl. vii. 18. He that feareth God ſhall come forth of them all.

To preſerve from the inticement of ſinners.

Prov. ii. 12. To deliver thee from the way of the evil man, from the man that ſpeaketh froward things.

Ver. 16. To deliver me from the ſtrange woman, even from the ſtranger that flattereth with her words.

Eccl. vii. 26. I find more bitter than death, the woman whoſe heart is ſnares and nets, and her hands as bands: whoſo pleaſeth God, ſhall eſcape from her, but the ſinner ſhall be taken by her.

Victory over the world.

John xvi. 33. Be of good cheer, I have overcome the world.

John xvii. 15. I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil.

Gal. i. 4. Who gave himſelf for our ſins, that he might deliver us from this preſent evil world.

Gal. vi. 14. By whom [Chriſt] the world is crucified unto me, and I unto the world.

1 *John* v. 4. For whoſoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith.

Ver.

Ver. 5. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God.

1 *John* iv. 4. Ye are of God, little children, and have overcome them: becauſe greater is he that is in you, than he that is in the world.

Victory over the devil.

Gen. iii. 15. I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.

Luke xxii. 31. Simon, Simon, behold ſatan hath deſired to have you, that he may ſift you as wheat.

Ver. 32. But I have prayed for thee, that thy faith fail not.

Rom. xvi. 20. And the God of peace ſhall bruiſe ſatan under your feet ſhortly.

1 *John* ii. 14. I have written unto you, young men, becauſe you are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.

1 *John* v. 18. We know that whoſoever is born of God ſinneth not, but he that is begotten of God keepeth himſelf, and that wicked one toucheth him not.

James iv. 7. Reſiſt the devil, and he will flee from you.

XII.

STRENGTH, COURAGE, *and* RESOLUTION.

Iſ. xii. 2. Behold God is my ſalvation; I will truſt, and not be afraid; for the Lord Jehovah is my ſtrength and my ſong, he alſo is become my ſalvation.

Iſa. xl. 29. He giveth power to the faint: and to them that hath no might, he increaſeth ſtrength.

Ver. 30. Even the youths ſhall faint and be weary, and the young men ſhall utterly fall.

Ver. 31. But they that wait upon the Lord ſhall renew their ſtrength: they ſhall mount up with wings

as

as eagles, they ſhall run and not be weary, and they ſhall walk and not faint.

Iſa. xlii. 3. A bruiſed reed ſhall he not break, and the ſmoking flax ſhall he not quench; he ſhall bring forth judgment unto truth.

Pſ. xxix. 11. The Lord will give ſtrength unto his people, the Lord will bleſs his people with peace.

Pſ. xxxi. 24. Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the Lord.

Pſ. lxviii. 35. O God, thou art terrible, out of thy holy places: the God of Iſrael is he that giveth ſtrength and power unto his people.

Zech. xii. 8. In that day the Lord ſhall defend the inhabitants of Jeruſalem, and he that is feeble among them at that day, ſhall be as David, and the houſe of David ſhall be as God, as the angel of the Lord before them.

Job xi. 15. Thou ſhalt be ſtedfaſt, thou ſhalt not fear.

Iſa. xxxv. 3. Strengthen ye the weak hands, and confirm the feeble knees.

Ver. 4. Say to them that are of a fearful heart, be ſtrong, fear not: behold your God will come with vengeance, even God with a recompence, he will come and ſave you.

Zech. x. 12. I will ſtrengthen them in the Lord, and they ſhall walk up and down in his name, ſaith the Lord.

2 *Cor.* xii. 9. My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs.

Joel iii. 16. The Lord will be the hope of his people, and the ſtrength of the children of Iſrael.

2 *Tim.* i. 7. God hath not given us the ſpirit of fear, but of power, and of love, and of a ſound mind.

XIII.

FRUITFULNESS, *and* INCREASE *of* GRACE.

Fruitfulneſs. *Pſ.* i. 3. He ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not wither, and whatſoever he doth ſhall proſper.

Jer. xxxi. 12. They ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their ſoul ſhall be as a watered garden, and they ſhall not ſorrow any more at all.

Hoſ. xiv. 5. I will be as the dew unto Iſrael: he ſhall grow as the lily, and caſt forth his roots as Lebanon.

Ver. 8. I am like a green fir-tree: from me is thy fruit found.

John xv. 1. Every branch that beareth fruit he purgeth it, that he may bring forth more fruit.

Ver. 5. He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing.

2 *Pet.* i. 8. If theſe things be in you, and abound, they make you that ye ſhall neither be barren, nor unfruitful in the knowledge of our Lord Jeſus Chriſt.

In old age. *Pſ.* xcii. 14. They ſhall ſtill bring forth fruit in old age: they ſhall be fat and flouriſhing.

Increaſe of grace. *Job* xvii. 9. The righteous alſo ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger.

Pſ. lxxxiv. 7. They go from ſtrength to ſtrength, every one of them in Zion appeareth before God.

Pſ. xcii. 12. The righteous ſhall flouriſh like the palm-tree: he ſhall grow like a cedar in Lebanon.

Prov.

Prov. iv. 18. The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day.

Mal. iv. 2. But unto you that fear my name, ſhall the Sun of Righteouſneſs ariſe with healing on his wings: and ye ſhall go forth, and grow up, as calves of the ſtall.

Matt. xiii. 12. Whoſoever hath, to him ſhall be given, and he ſhall have more abundance.

James iv. 6. But he giveth more grace: wherefore he ſaith, God reſiſteth the proud, but giveth grace unto the humble.

The grace of meekneſs.

Iſa. xi. 6. The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child ſhall lead them.

Ver. 7. The cow and the bear ſhall feed, and their young ones ſhall lie down together: and the lion ſhall eat ſtraw like the ox.

Ver. 8. And the ſucking child ſhall play upon the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice den.

Ver. 9. They ſhall not hurt nor deſtroy in all my holy mountain: for the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea.

XIV.

GRACE *to* PERSEVERE.

John x. 28. And I will give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand.

Ver. 29. My father that gave them me is greater than all, and no man is able to pluck them out of my father's hand.

John xvii. 11. Holy Father, keep through thine own name thoſe whom thou haſt given me, that they may be one, as we are.

Rom.

Rom. viii. 38. I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor power, nor things preſent, nor things to come,

Ver. 39. Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.

1 *Cor.* i. 8. Who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt.

2 *Cor.* i. 21. He which ſtabliſheth us with you in Chriſt, and hath anointed us, is God.

Phil. i. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jeſus Chriſt.

1 *Theſ.* v. 23. I pray God your whole ſpirit, and ſoul, and body, be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

Ver. 24. Faithful is he that calleth you, who alſo will do it.

2 *Theſ.* iii. 3. The Lord is faithful, who ſhall eſtabliſh you, and keep you from evil.

2 *Pet.* i. 10. Wherefore the rather, brethren, give diligence to make your calling and election ſure; for if ye do theſe things, ye ſhall never fall.

1 *Pet.* i. 5. Who are kept by the power of God through faith unto ſalvation.

Prov. x. 25. The righteous is an everlaſting foundation.

Jude 24. Unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy.

1 *John* v. 18. We know, that whoſoever is born of God, ſinneth not; but he that is begotten of God keepeth himſelf, and that wicked one toucheth him not,

Pſ. cxxxviii. 8. The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forſake not the works of thine own hands.

Pſ. xciv. 18. When I ſaid, my foot ſlippeth, thy mercy, O Lord, held me up.

XV.

Sanctified AFFLICTIONS.

Deut. viii. 5. As a man chaſteneth his ſon, ſo the Lord thy God chaſteneth thee.

Job xxxvi. 8. And if they be bound in fetters, and be holded in cords of affliction;

Ver. 9. Then he ſheweth them their work, and their tranſgreſſions, that they have exceeded.

Ver. 10. He openeth alſo their ear to diſcipline, and commandeth, that they return from iniquity.

Job v. 17. Happy is the man whom God correcteth; therefore deſpiſe not thou the chaſtening of the Almighty.

Ver. 18. For he maketh ſore, and bindeth up: he woundeth, and his hands make whole.

Pſ. xciv. 12. Bleſſed is the man whom thou chaſteneth, O Lord, and teacheſt him out of thy law.

Ver. 13. That thou mayeſt give him reſt from the days of adverſity, until the pit be digged for the wicked.

Pſ. cxix. 67. Before I was afflicted I went aſtray: but now have I kept thy word.

Ver. 71. It is good for me, that I have been afflicted; that I might learn thy ſtatutes.

Ver. 75. I know, O Lord, that thy judgments are right, and that thou in faithfulneſs haſt afflicted me.

Prov. iii. 12. Whom the Lord loveth, he correcteth, even as a father the ſon in whom he delighteth.

Iſa. i. 25. I will turn my hand upon thee, and purely purge away thy droſs, and take away all thy ſin.

Iſa. xxvii. 9. By this therefore ſhall the iniquity f Jacob be purged, and this is all the fruit to take way his ſin.

Iſa.

Iſa. xlviii. 10. Behold I have refined thee, but not with ſilver; I have choſen thee in the furnace of affliction.

Hoſ. ii. 6. I will hedge up thy way with thorns, and make a wall, that ſhe ſhall not find her paths.

Ver. 7. And ſhe ſhall follow after her lovers, but ſhe ſhall not overtake them: and ſhe ſhall ſeek them, but ſhall not find them: then ſhall ſhe ſay, I will go and return to my firſt huſband, for then was it better with me than now.

Rom. v. 3. We glory in tribulations alſo, knowing that tribulation worketh patience, and patience experience, and experience hope.

1 *Cor.* xi. 32. When we are judged we are chaſtened of the Lord, that we ſhould not be condemned with the world.

2 *Cor.* iv. 16. For which cauſe we faint not; but though our outward man periſh, yet the inward man is renewed day by day.

Ver. 17. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

Phil. i. 19. I know that this ſhall turn to my ſalvation, through your prayer, and the ſupply of the ſpirit of Jeſus Chriſt.

Heb. xii. 6. Whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth.

Ver. 7. If ye endure chaſtening, God dealeth with you as with ſons: for what ſon is he whom the father chaſteneth not?

Ver. 10. They verily, for a few days chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs.

Ver. 11. Now no chaſtening for the preſent ſeemeth to be joyous, but grievous: nevertheleſs, afterward it yieldeth the peaceable fruit of righteouſneſs, unto them which are exerciſed thereby.

Rev. iii. 19. As many as I love, I rebuke and chaſten.

James i. 3. The trying of your faith worketh patience.

Ver. 12. Bleſſed is the man that endureth temptation: for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

1 *Pet.* i. 7. That the trial of your faith being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour, and glory, at the appearing of Jeſus Chriſt.

Dan. xi. 35. Some of them of underſtanding ſhall fall, to try them, and to purge, and to make them white, even to the time of the end.

Dan. xii. 10. Many ſhall be purified, and made white, and tried.

Zech. xiii. 9. I will bring the third part through the fire, and will refine them as ſilver is refined, and will try them as gold is tried: they ſhall call on my name, and I will hear them: I will ſay, It is my people; and they ſhall ſay, The Lord is my God.

XVI.

GRACE *to the* CHILDREN *of* BELIEVERS.

Gen. xvii. 7. I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant, to be a God unto thee, and to thy ſeed after thee.

Ver. 9. Thou ſhalt keep my covenant therefore; thou, and thy ſeed after thee, in their generations.

Deut. xxx. 6. And the Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord thy God with all thine heart, and with all thy ſoul, that thou mayeſt live.

Iſa. xliv. 3. I will pour my ſpirit upon thy ſeed, and my bleſſing upon thy offspring.

Ver. 4. And they ſhall ſpring up as among the graſs, as willows by the water courſes.

Ver.

Ver. 5. One ſhall ſay, I am the Lord's: and another ſhall call himſelf by the name of Jacob: and another ſhall ſubſcribe with his hand unto the Lord, and ſirname himſelf by the name of Iſrael.

Iſa. liv. 18. All thy children ſhall be taught of the Lord, and great ſhall be the peace of thy children.

Acts ii. 39. The promiſe is unto you, and to your children.

Acts xvi. 31. Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.

Mark x. 14. Suffer little children to come unto me, and forbid them not: for of ſuch is the kingdom of God.

Ver. 16. And he took them up in his arms, put his hands upon them, and bleſſed them.

1 *Cor.* vii. 14. Now are they [*your children*] holy.

XVII.

Promiſes of an INTEREST *in* GOD.

As our God. *Gen.* xvii. 7. I will eſtabliſh my covenant—to be a God unto thee.

Lev. xxvi. 12. And I will walk among you, and will be your God, and ye ſhall be my people.

Pſ. xlviii. 14. This God is our God for ever and ever; he will be our guide, even unto death.

Iſa. xli. 10. Fear thou not, for I am with thee; be not diſmayed, for I am thy God.

Ezek. xxxiv. 24. I the Lord will be their God, and my ſervant David a prince, among them.

Ver. 31. Ye my flock, the flock of my paſture, are men, and I am your God, ſaith the Lord.

2 *Cor.* vi. 16. I will be their God, and they ſhall be my people.

Heb. viii. 10. I will be to them a God, and they ſhall be to me a people.

Rev. xxi. 3. God himſelf ſhall be with them, and be their God.

Heb. xi. 16. God is not aſhamed to be called their God, for he hath prepared for them a city.

Iſa. liv. 5. For thy maker is thine huſband (the Lord of Hoſts is his name) and thy Redeemer the Holy One of Iſrael; the God of the whole earth ſhall he be called.

Jer. xxx. 22. Ye ſhall be my people, and I will be your God.

Our portion. *Pſ.* xvi. 5. The Lord is the portion of mine inheritance, and of my cup.

Pſ. lxxiii. 26. My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.

Lam. iii. 24. The Lord is my portion, ſaith my ſoul, therefore will I hope in him.

Gen. xv. 1. I am thy ſhield, and thy exceeding great reward.

Our glory. *Iſa.* xxviii. 5. In that day ſhall the Lord of Hoſts be for a crown of glory, and for a diadem of beauty unto the reſidue of his people.

Of his preſence with us. *Exod.* xxxiii. 14. My preſence ſhall go with thee, and I will give thee reſt.

Pſ. cxl. 13. The upright ſhall dwell in thy preſence.

Numb. xxiii. 21. The Lord his God is with him, and the ſhout of a king is among them.

Iſa. xli. 10. Fear thou not, for I am with thee.

John xiv. 23. If a man love me, he will keep my words: and my father will love him, and we will come unto him, and make our abode with him.

Deut. xxxi. 8. The Lord, he it is that doth go before thee, he will be with thee, he will not fail thee, neither forſake thee.

2 *Chron.* xv. 2. The Lord is with you while ye

be

be with him; and if ye ſeek him, he will be found of you.

Joel ii. 27. And ye ſhall know that I am in the midſt of Iſrael, and that I am the Lord your God, and none elſe: and my people ſhall never be aſhamed.

Ezek. xxxiv. 30. Thus ſhall they know that I the Lord their God am with them.

His love. *Deut.* vii. 13. He will love thee, and bleſs thee, and multiply thee.

Pſ. iv. 3. The Lord hath ſet apart him that is godly for himſelf.

Pſ. xlii. 8. He ſhall command his loving kindneſs in the day-time.

Pſ. cxlvi. 8. The Lord loveth the righteous.

Prov. xv. 9. He loveth him that followeth after righteouſneſs.

Iſa. xliii. 4. Since thou waſt precious in my ſight, thou haſt been honourable, and I have loved thee.

Iſa. xlii. 5. As the bridegroom rejoiceth over the bride, ſo ſhall thy God rejoice over thee.

Jer. xxxi. 3. I have loved thee with an everlaſting love, therefore with loving-kindneſs have I drawn thee.

Jer. xxxii. 41. I will rejoice over them to do them good, and I will plant them in this land, aſſuredly, with my whole heart, and with my whole ſoul.

Hoſ. xiv. 4. I will heal their backſliding, I will love them freely.

Zeph. iii. 17. The Lord thy God in the midſt of thee is mighty; he will ſave, he will rejoice over thee with joy: he will reſt in his love, he will joy over the with ſinging.

Iſa. lxii. 4. Thou ſhalt be called Hepzibah—— for the Lord delighteth in thee.

John xvi. 27. For the father himſelf loveth you, becauſe ye have loved me.

John

John xvii. 23. That the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

Ver. 26. That the love wherewith thou haſt loved me, may be in them, and I in them.

Rom. ix. 25. I will call her beloved, that was not beloved.

Eph. ii. 4. For his great love wherewith he loved us.

2 *Theſ.* ii. 16. Now our Lord Jeſus Chriſt, and God, even our Father, which hath loved us.

1 *John* iv. 10. Herein is love, not that we loved him, but that he loved us.

Ver. 16. We have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

Ver. 19. We love him becauſe he firſt loved us.

Pſ. ciii. 4. Who crowneth thee with loving-kindneſs, and tender mercies.

His mercy.

Pſ. ciii. 13. Like as a father pitieth his children, ſo the Lord pitieth them that fear him.

Ver. 17. The mercy of the Lord is from everlaſting to everlaſting, upon them that fear him.

Deut. iv. 31. The Lord thy God is a merciful God: he will not deſtroy thee.

Iſa. xxx. 18. Therefore will the Lord wait, that he may he gracious unto you; and therefore will he be exalted, that he may have mercy upon you.

Iſa. xlviii. 9. For my name's ſake will I defer mine anger, and for my praiſe will I refrain for thee, that I cut thee not off.

Iſa. lx. 10. In my wrath I ſmote thee, but in my favour have I had mercy on thee.

Jer. xxxi. 20. My bowels are troubled for him, and I will ſurely have mercy upon him.

Hoſ.

Hoſ. ii. 23. I will ſow her unto me in the earth, and I will have mercy upon her that had not obtained mercy.

Hoſ. xi. 8. How ſhall I give thee up, Ephraim? How ſhall I deliver thee, Iſrael? How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

Ver. 9. I will not execute the fierceneſs of my anger, I will not return to deſtroy Ephraim.

Exod. xxxiii. 19. I will make all my goodneſs paſs before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy.

Job xi. 6. God exacteth of thee leſs than thine iniquity deſerveth.

His help. *Deut.* xxxiii. 27. The eternal God is thy refuge, and underneath are the everlaſting arms: and he ſhall thruſt out the enemy from before thee, and ſhall ſay, Deſtroy them.

Ver. 29. Happy art thou, O Iſrael! Who is like unto thee, O people, ſaved by the Lord, the ſhield of thy help, and who is the ſword of thy excellency! and thine enemies ſhall be found liars unto thee, and thou ſhalt tread upon their high places.

Pſ. xlvi. 11. The God of Jacob is our refuge. Selah.

Pſ. xl. 17. Thou art my help and my deliverer; make no tarrying, O my God.

Iſa. xli. 10. I will ſtrengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteouſneſs.

Ver. 13. I the Lord thy God will hold thy right hand, ſaying unto thee, Fear not, I will help thee.

Ver. 14. Fear not, thou worm Jacob, and ye men of Iſrael: I will help thee, ſaith the Lord, and thy Redeemer, the Holy One of Iſrael.

Hoſ.

Hoſ. xiii. 9. O Iſrael, thou haſt deſtroyed thyſelf; but in me is thy help.

Rom. viii. 31. If God be for us, who can be againſt us?

Heb. xiii. 6. We may boldly ſay, The Lord is my helper, and I will not fear what man can do unto me.

His care. *Deut.* xxxii. 11. As an eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings.

Ver. 12. So the Lord alone did lead him, and there was no ſtrange God with them.

Pſ. xxxiii. 18. The eye of the Lord is upon them that fear him: upon them that hope in his mercy.

Iſa. xlvi. 3. Hearken unto me, O houſe of Jacob, and all the remnant of the houſe of Iſrael, which are born by me from the belly, which are carried from the womb.

Ver. 4. And even to your old age I am he; and even to hoary hairs will I carry you: I have made, and I will bear; even I will carry and deliver you.

Iſa. lxiii. 9. In all their affliction he was afflicted, and the angel of his preſence ſaved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old.

Zech. ii. 8. He that toucheth you, toucheth the apple of his eye.

1 *Pet.* v. 7. Caſting all your care upon him, for he careth for you.

Matt. x. 30. The very hairs of your head are all numbered.

Luke xxi. 18. There ſhall not an hair of yo u head periſh.

His covenanting with his people. 2 *Sam.* xxiii. 5. He hath made with me an everlaſting covenant, ordered in all things, and ſure; for this is all my ſalvation, and all my deſire.

Iſa.

Iſa. lv. 3. I will make an everlaſting covenant with you, even the ſure mercies of David.

Hoſ. ii. 19. I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteouſneſs, and in judgment, and in loving-kindneſs, and in mercies.

Ver. 20. I will even betroth thee unto me in faithfulneſs, and thou ſhalt know the Lord.

That God will not forſake them.

Lev. xxvi. 11. I will ſet my tabernacle amongſt you; and my ſoul ſhall not abhor you.

Pſ. ix. 10. Thou, Lord, haſt not forſaken them that ſeek thee.

Pſ. xxvii. 18. The Lord forſaketh not his ſaints, they are preſerved for ever.

Pſ. xciv. 14. The Lord will not caſt off his people, neither will he forſake his inheritance.

Iſa. xli. 9. Thou art my ſervant, I have choſen thee, and not caſt thee away.

Iſa. xlii. 16. Theſe things will I do unto them, and not forſake them.

Iſa. xlix. 14. Zion ſaith, the Lord hath forſaken me, and my Lord hath forgotten me.

Ver. 15. Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea, they may forget, but I will not forget thee.

Ver. 16. Behold I have graven thee upon the palms of my hands, thy walls are continually before me.

Iſa. xliv. 21. O Iſrael, thou ſhalt not be forgotten of me.

Iſa. liv. 9. As I have ſworn that the waters of Noah ſhould no more go over the earth, ſo have I ſworn that I would no more be wroth with thee, nor rebuke thee.

Ver. 10. For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace

be

be removed, ſaith the Lord, that hath mercy on thee.

Jer. xxxii. 40. I will make an everlaſting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they ſhall not depart from me.

Lam. iii. 31. The Lord will not caſt off for ever.

Ver. 32. But though he cauſe grief, yet will he have compaſſion, according to the multitude of his mercies.

Heb. xiii. 5. I will never leave thee, nor forſake thee.

XVIII.

Promiſes of CHRIST.

Iſa ix. 6. Unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder; and his name ſhall be called Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace.

Iſa. xlii. 6. I, the Lord, have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles.

Iſa. lv. 4. Behold, I have given him for a witneſs to the people, a leader and commander to the people.

Mal. iv. 2. But unto you that fear my name, ſhall the Sun of Righteouſneſs ariſe with healing in his wings; and ye ſhall go forth, and grow up as calves of the ſtall.

John iii. 16. God ſo loved the world, that he gave his only begotten Son, that whoſoever believed on him, ſhould not periſh, but have everlaſting life.

John vi. 37. All that the Father giveth me, ſhall come to me: and him that cometh to me, I will in no wiſe caſt out.

Cant. ii. 16. My beloved is mine, and I am his.

Ezek.

Ezek. xxxiv. 23. I will ſet up one ſhepherd over them, and he ſhall feed them, even my ſervant David; he ſhall feed them, and he ſhall be their ſhepherd.

Of all grace from Chriſt.

John i. 16. Of his fulneſs have we all received, and grace for grace.

Ver. 17. For the law was given by Moſes, but grace and truth came by Jeſus Chriſt.

Iſa. xlv. 24. Surely, ſhall one ſay, in the Lord have I righteouſneſs and ſtrength.

Eph. i. 23. The fulneſs of him that filleth all in all.

1 *Cor.* i. 30. Of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, righteouſneſs, ſanctification, and redemption.

Acts v. 31. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſin.

Of redemption by Chriſt.

1 *Pet.* i. 18. Ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation, received by tradition from your fathers.

Ver. 19. But with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot.

Iſa. xlii. 7. To open the blind eyes, and to bring out the priſoners from the priſon, and them that ſit in darkneſs out of the priſon houſe.

Iſa. xlix. 9. That thou mayeſt ſay to the priſoners, Go forth; to them that are in darkneſs, ſhew yourſelves.

Mark x. 45. The ſon of man came—to give his life a ranſom for many.

Eph. i. 7. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.

Gal. iii. 13. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.

Gal. iv. 4. In the fulneſs of time God ſent forth his Son, made of a woman, made under the law,

Ver. 5. To redeem them that were under the law, that we might receive the adoption of ſons.

Heb. ix. 14. How much more ſhall the blood of Chriſt, who, through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God?

Ver. 15. And for this cauſe he is the Mediator of the New Teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.

Eph. v. 2. Walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and ſacrifice to God, for a ſweet ſmelling ſavour.

1 *Cor.* v. 7. Chriſt our paſſover is ſacrificed for us.

Rev. v. 9. Thou waſt ſlain, and haſt redeemed us to God by thy blood.

Life from Him. *John* v. 21. As the Father raiſeth up the dead, and quickeneth them, even ſo the Son quickeneth whom he will.

John vi. 57. He that eateth me, even he ſhall live by me.

John xiv. 19. Becauſe I live, ye ſhall live alſo.

2 *Cor.* xiii. 4. Though he was crucified through weakneſs, yet he liveth by the power of God: For we alſo are weak in him, but we ſhall live with him by the power of God toward you.

Gal. ii. 20. I am crucified with Chriſt, nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.

Eph. iii. 1. You hath he quickened, who were dead in ſins and treſpaſſes.

Ver.

Ver. 5. Even when we are dead in ſins, he hath quickened us together with Chriſt (by grace ye are ſaved.)

Ver. 6. And hath raiſed us together, and made us ſit together in heavenly places in Chriſt Jeſus.

Rom. vi. 8. If we be dead with Chriſt, we believe that we ſhall alſo live with him.

Ver. 11. Reckon ye yourſelves to be dead indeed unto ſin, but alive unto God, through Jeſus Chriſt our Lord.

Col. iii. 3. For ye are dead, and your life is hid with Chriſt in God.

Ver. 4. When Chriſt who is our life ſhall appear, then ſhall ye alſo appear with him in glory.

1 *John* v. 12. He that hath the Son, hath life.

John x. 10. I am come that they might have life, and that they might have it more abundantly.

2 *Tim.* i. 1. The promiſe of life, which is in Chriſt Jeſus.

His interceſſion.

Iſa. liii. 12. He made interceſſion for the tranſgreſſors.

Rom. viii. 34. It is Chriſt—who maketh interceſſion for us.

Heb. vii. 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

Heb. ix. 24. Chriſt is not entered into the holy place made with hands, which are the figures of the true; but into heaven itſelf, now to appear in the preſence of God for us.

Heb. iv. 14. Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion.

Ver. 15. For we have not an high prieſt, which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without ſin.

Ver. 16. Let us therefore go boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

His love. *John.* xv. 9. As the Father hath loved me, ſo have I loved you: Continue ye in my Love.

John xiii. 1. Having loved his own which were in the world, he loved them unto the end.

Ver. 34. A new commandment I give unto you, that ye love one another, as I have loved you, that ye alſo love one another.

Rom. viii. 37. In all theſe things we are more than conquerors, through him that loved us.

Rev. i. 5. Unto him that loved us, and waſhed us from our ſins in his own blood.

Rev. iii. 9. And to know that I have loved thee.

Pſ. xlv. 11. So ſhall the King greatly deſire thy beauty.

Cant. ii. 4. His banner over me was love.

Ver. 6. His left hand is under my head, and his right hand doth embrace me.

Cant. iv. 9. Thou haſt raviſhed my heart, my ſiſter, my ſpouſe.

Cant. vii. 10. I am my Beloved's, and his deſire is towards me.

Eph. v. 2. Chriſt alſo hath loved us, and hath given himſelf for us.

His care of his Church *Iſa.* xl. 11. He ſhall feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry them in his boſom; and ſhall gently lead thoſe that are with young.

Iſa. xlii. 3. A bruiſed reed ſhall he not break, and the ſmoaking flax ſhall he not quench: he ſhall bring forth judgment unto truth.

Eph. v. 25. Chriſt alſo loved the church, and gave himſelf for it.

Ver.

Ver. 26. That he might ſanctify and cleanſe it with the waſhing of water by the word.

Ver. 27. That he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing.

Ver. 29. For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the church.

Rev. ii. 1. Who walketh in the midſt of the ſeven golden candleſticks.

His preſence with his people.

John xiv. 18. I will not leave you comfortleſs; I will come to you.

Ver. 21. I will love him, and will manifeſt myſelf to him.

1 *John* i. 3. And truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.

Rev. iii. 20. Behold I ſtand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.

XIX.

Promiſes of the SPIRIT.

Prov. i. 23. Behold I will pour out my Spirit unto you, and I will make known my words unto you.

Iſa. xxxii. 15. Until the Spirit be poured upon us from on high, and the wilderneſs be a fruitful field.

Iſa. lix. 21. This is my covenant with them, ſaith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out the mouth of thy ſeed's ſeed, ſaith the Lord, from henceforth and for ever.

Ezek. xxxvi. 27. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do them.

Luke xi. 13. If ye then, being evil, know how to give good gifts unto your children, how much more ſhall your heavenly Father give the Holy Spirit to them that aſk him?

John iv. 10. Jeſus anſwered and ſaid unto her, If thou kneweſt the gift of God, and who it is that ſaith to thee, Give me to drink, thou wouldeſt have aſked of him, and he would have given thee living water.

Ver. 14. Whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt, but the water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life.

John vii. 38. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water.

Ver. 39. But this ſpake he of the Spirit, which they that believe on him ſhould receive.

John xiv. 16. I will pray the Father and he ſhall give you another comforter, that he may abide with you for ever.

Ver. 17. Even the Spirit of Truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and ſhall be in you.

Gal. iii. 14. That we might receive the promiſe of the Spirit through faith.

2 *Tim.* i. 14. The Holy Ghoſt which dwelleth in us.

1 *Cor.* ii. 12. Now we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.

His teaching. *Luke* xii. 12. The Holy Ghoſt ſhall teach you, in the ſame hour, what you ought to ſay.

1 *Cor.* ii. 10. God hath revealed them to us by his Spirit, for the Spirit ſearcheth all things, yea, the deep things of God.

John xvi. 13. When he, the Spirit of Truth is come, he will guide you into all truth.

1 *John* ii. 27. But the anointing which you have received of him, abideth in you: And ye need not that any man teach you: But as the ſame anointing teacheth you of all things, and is truth, and is no lye, and even as it hath taught you, ye ſhall abide in him.

His help in prayer.

Zech. xii. 10. I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the Spirit of Grace, and of ſupplications.

Rom. viii. 15. Ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Ver. 26. The Spirit helpeth our infirmities, for we know not what we ſhould pray for as we ought; but the Spirit itſelf maketh interceſſion for us, with groanings which cannot be uttered.

Ver. 27. And he that ſearcheth the hearts, knoweth what is the mind of the Spirit, becauſe he maketh interceſſion for the ſaints, according to the will of God.

Gal. iv. 6. And becauſe ye are the ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Pſ. x. 17. Lord, thou haſt heard the deſire of the humble, thou wilt cauſe thine ear to hear.

To witneſs our adoption.

Rom. viii. 16. The Spirit beareth witneſs with our Spirit, that we are the children of God.

To ſeal our redemption.

2 *Cor.* i. 22. Who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts.

2 *Cor.* v. 5. Now he that hath wrought us for the ſelf ſame thing is God, who alſo hath given us the earneſt of the Spirit.

Eph. i. 13. After that ye believed, ye were ſealed with the Holy Spirit of promiſe,

Ver. 14. Which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

Eph.

Eph. iv. 30. Grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption.

Rom. v. 5. And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt, which is given us.

To be our Comforter. *John* xiv. 16. He ſhall give you another Comforter, that he may abide with you for ever.

Ver. 18. I will not leave you comfortleſs; I will come to you.

Acts ix. 31. Then had the churches reſt throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghoſt, were multiplied.

Of the Joys of the Holy Ghoſt. *Rom.* xiv. 17. The kingdom of God is not meat and drink, but righteouſneſs and peace, and joy in the Holy Ghoſt.

XX.

Of the Ministry *of* Angels.

Pſ. xxxiv. 7. The angel of the Lord encampeth round about them that fear him, and delivereth them.

Pſ. xci. 11. He ſhall give his angels charge over thee, to keep thee in all thy ways.

Ver. 12. They ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.

Matt. xviii. 10. Take heed that ye deſpiſe not one of theſe little ones, for I ſay unto you, that in heaven their angels do always behold the face of my Father, which is in heaven.

Heb. i. 14. Are they not all miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation.

XXI.

That we ſhall be KINGS *and* PRIESTS *unto* GOD.

Exod. xix. 6. Ye ſhall be unto me a kingdom of prieſts, and an holy nation.

1 *Pet.* ii. 9. Ye are choſen a generation, a royal prieſthood, an holy nation, a peculiar people, that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light.

Rev. i. 6. And hath made us kings and prieſts unto God and his father.

Rev. v. 10. And haſt made us unto our God kings and prieſts, and we ſhall reign on the earth.

XXII.

PEACE *of* CONSCIENCE, COMFORT, *and* HOPE.

Peace of conſcience.

Iſa. xxxii. 17. The work of righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs, and aſſurance for ever.

Iſa. lvii. 19. I create the fruit of the lips; peace, peace to him that is afar off, and to him that is near, ſaith the Lord.

Pſ. lxxxv. 8. He will ſpeak peace to his people, and to his ſaints.

Luke vii. 50. Thy faith hath ſaved thee, go in peace.

John xiv. 27. Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you.

Phil. iv. 7. The peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus.

Col. iii. 15. Let the peace of God rule in your hearts, to the which alſo ye are called in one body.

2 *Theſſ.* iii. 16. Now the Lord of Peace himſelf give you peace always by all means.

Pſ. xxv. 13. His ſoul ſhall dwell at eaſe.

Pſ.

Pſ. cxlvii. 3. He healeth the broken in heart, and bindeth up their wounds.

Comfort. *Prov.* xiv. 14. A good man ſhall be ſatisfied from himſelf.

Iſa. xii. 1. And in that day thou ſhalt ſay, O Lord, I will praiſe thee: though thou waſt angry with me, thine anger is turned away, and thou comfortedſt me.

Iſa. xlix. 13. God hath comforted his people, and will have mercy upon his afflicted.

Iſa. li. 12. I, even I, am he that comforteth you.

Iſa. liv. 7. For a ſmall moment have I forſaken thee: but with great mercies will I gather thee.

Ver. 8. In a little wrath I hid my face from thee for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer.

Iſa. lvii. 18. I have ſeen his ways, and will heal him: I will lead him alſo, and reſtore comforts unto him, and to his mourners.

Iſa. lxi. 1. He hath ſent me to bind up the broken-hearted;

Ver. 2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn;

Ver. 3. To appoint unto them that mourn in Zion, to give them beauty for aſhes, the oil of joy for mourning, the garment of praiſe for the ſpirit of heavineſs, that they might be called trees of righteouſneſs, the planting of the Lord, that he might be glorified.

Iſa. lxvi. 11. That ye may ſuck, and be ſatisfied with the breaſts of her conſolation, that ye may milk out, and be delighted with the abundance of her glory.

Ver. 13. As one whom his mother comforteth, ſo will I comfort you: and ye ſhall be comforted in Jeruſalem.

Jer. vi. 16. Stand ye in the ways, and ſee, and aſk for the old paths, where is the good way, and walk therein: and ye ſhall find reſt for your ſouls.

John

John xiv. 18. I will not leave you comfortleſs: I will come to you.

2 *Cor.* i. 3. Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort:

Ver. 4. Who comforteth us in all our tribulation, that we may be able to comfort them that are in any trouble, by the comfort wherewith we ourſelves are comforted of God.

2 *Cor.* vii. 6. God, that comforteth thoſe that are caſt down, comforted us by the coming of Titus.

2 *Theſſ.* ii. 16. Now our Lord Jeſus Chriſt himſelf, and God, even our Father, which hath loved us, and hath given us everlaſting conſolation, and good hope through grace.

Heb. vi. 18. That by two immutable things, in which it was impoſſible for God to lye, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us.

Ver. 19. Which hope we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entereth into that within the veil.

Pſ. xciv. 19. In the multitude of my thoughts within me, thy comforts delight my ſoul.

XXIII.

DELIGHT *and* JOY *in* GOD.

Neh. viii. 10. The joy of the Lord is your ſtrength.

Job xxii. 26. Then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God.

Pſ. iv. 7. Thou haſt put gladneſs in my heart, more than in the time that their corn and their wine increaſed.

Pſ. lxiii. 5. My ſoul ſhall be ſatisfied as with marrow and fatneſs, and my mouth ſhall praiſe thee with joyful lips.

Pſ.

Pſ. lxiv. 10. The righteous ſhall be glad in the Lord, and ſhall truſt in him: and all the upright ſhall glory.

Pſ. lxviii. 3. Let the righteous be glad: let them rejoice before God; yea, let them exceedingly rejoice.

Pſ. lxxxix. 15. Bleſſed is the people that know the joyful ſound: they ſhall walk, O Lord, in the light of thy countenance.

Ver. 16. In thy name ſhall they rejoice all the day, and in thy righteouſneſs ſhall they be exalted.

Pſ. xcvii. 11. Light is ſown for the righteous, and gladneſs for the upright in heart.

Pſ. cxviii. 15. The voice of rejoicing and ſalvation is in the tabernacles of the righteous.

Pſ. cxxvi. 5. They that ſow in tears ſhall reap in joy.

Ver. 6. He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoicing, bringing his ſheaves with him.

Pſ. xxxiii. 21. Our hearts ſhall rejoice in him, becauſe we have truſted in his holy name.

Cant. i. 4. We will be glad and rejoice in thee; we will remember thy love more than wine.

Iſa. ix 3. They joy before thee according to the joy in harveſt, and as men rejoice when they divide the ſpoil.

Iſa. xli. 16. Thou ſhalt rejoice in the Lord; and ſhalt glory in the Holy One of Iſrael.

Iſa. lv. 12. Ye ſhall go out with joy, and be led forth with peace.

Iſa. lxi. 7. For confuſion they ſhall rejoice in their portion: therefore in their land they ſhall poſſeſs the double; everlaſting joy ſhall be unto them.

Ver. 10. I will greatly rejoice in the Lord: my ſoul ſhall be joyful in my God.

Iſa. lxv. 14. Behold my ſervants ſhall ſing for joy of heart.

Iſa. li. 11. The Redeemed of the Lord ſhall return

turn, and come with ſinging unto Zion, and everlaſting joy ſhall be upon their head: they ſhall obtain gladneſs and joy, and ſorrow and mourning ſhall flee away.

Hab. iii. 18. I will rejoice in the Lord; I will joy in the God of my ſalvation.

John xv. 11. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.

John xvi. 22. I will ſee you again and your hearts ſhall rejoice, and your joy no man taketh from you.

Rom. v. 2. We rejoice in hope of the glory of God.

1 *Pet.* i. viii. Whom, having not ſeen, ye love: in whom, though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of glory.

XXIV.

SUPPORT *in* DEATH.

Pſ. xxiii. 4. Yea, though I walk through the valley of the ſhadow of death, I will fear no evil; for thou art with me; thy rod and thy ſtaff they comfort me.

Pſ. xxxvii. 37. Mark the perfect man, and behold the upright; for the end of that man is peace.

Pſ. xlviii. 14. For this God is our God, for ever and ever: he will be our guide, even unto death.

Pſ. xlix. 15. God will redeem my ſoul from the power of the grave; for he ſhall receive me.

Pſ. lxxiii. 26. My fleſh and my heart faileth; but God is the ſtrength of my heart, and my portion for ever.

Prov. xiv. 32. The righteous hath hope in his death.

Iſa. xxv. 8. He will ſwallow up death in victory: and the Lord God will wipe away tears from off all faces.

Hoſ. xiii. 14. I will ranſom them from the power of the grave: I will redeem them from death. O death! I will be thy plagues: O grave! I will be thy deſtruction.

Rom. viii. 38. For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come;

Ver. 39. Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.

2 *Cor.* iv. 16. For which cauſe we faint not; but though our outward man periſh, yet the inward man is renewed day by day.

2 *Tim.* i. 12. I know whom I have believed, and I am perſuaded that he is able to keep that which I have committed unto him, againſt that day.

Heb. ii. 14. That through death he might deſtroy him that had the power of death; that is, the devil.

Ver. 15. And deliver them, who through fear of death, were all their life-time ſubject to bondage.

1 *Cor.* xv. 55. O death! where is thy ſting? O grave! where is thy victory?

Ver. 56. The ſting of death is ſin, and the ſtrength of ſin is the law.

Ver. 57. But thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt.

CHAP.

CHAP. IV.

PROMISES *of* BLESSINGS *in the other* WORLD.

I.

Of DELIVERANCE *from* HELL.

PSAL. lxxxvi. 13. Great is thy mercy towards me; and thou haſt delivered my ſoul from the loweſt hell.*

Prov. x. 2. Righteouſneſs delivereth from death. *Chap.* ii. 4.

Prov. xv. 24. The way of life is above to the wiſe, that he may depart from hell beneath.

Iſa. xlv. 17. Iſrael ſhall be ſaved in the Lord, with an everlaſting ſalvation: ye ſhall not be aſhamed nor confounded, world without end.

Rom. v. 9. Much more being juſtified by his blood, we ſhall be ſaved from wrath through him.

1 *Theſ.* i. 10. Jeſus, which delivered us from the wrath to come.

1 *Theſ.* v. 9. God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt.

John iii. 15. That whoſoever believeth in him, ſhould not periſh but have eternal life.

John viii. 51. If a man keep my ſaying, he ſhall never ſee death.

Rev. xx. 6. Bleſſed and holy is he that hath part in the firſt reſurrection; on ſuch the ſecond death hath no power.

* The word *Hell*, in theſe paſſages, is probably to be underſtood of death and the grave.

II.

Of HAPPINESS *immediately after* DEATH.

Pſ. lxxiii. 24. Thou ſhalt guide me with thy counſel, and afterward receive me to glory.

Job iii. 17. There the wicked ceaſe from troubling: and there the weary be at reſt.

Ver. 18. There the priſoners reſt together, they hear not the voice of the oppreſſor.

Iſ. lvii. 2. He ſhall enter into peace: they ſhall reſt in their beds, each one walking in his uprightneſs.

Luke xvi. 25. Abraham ſaid, Son, remember, that thou in thy life time receivedſt thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented.

Luke xxiii. 43. Jeſus ſaid unto him, Verily I ſay unto thee, this day ſhalt thou be with me in Paradiſe.

Phil. i. 21. For to me to live is Chriſt, and to die is gain.

Ver. 23. Having a deſire to depart, and to be with Chriſt, which is far better.

2 *Cor.* v. 8. We are confident, I ſay, and willing ather to be abſent from the body, and to be preſent with the Lord.

Heb. xii. 23. And to the ſpirits of juſt men made perfect.

Rev. xiv. 13. Bleſſed are the dead which die in the Lord, from henceforth: yea, ſaith the Spirit, that they may reſt from their labours: and their works do follow them.

Pſ. xlix. 15. God will redeem my ſoul from the power of the grave; for he ſhall receive me.

III.

A GLORIOUS RESURRECTION.

Job xix. 26. Though after my ſkin worms deſtroy this body, yet in my fleſh ſhall I ſee God.

Ver. 27. Whom I ſhall ſee for myſelf, and mine eyes

eyes ſhall behold, and not another, though my reins be conſumed within me.

Iſa. xxvi. 19. Thy dead men ſhall live, together with my dead body ſhall they ariſe. Awake and ſing, ye that dwell in the duſt: for thy dew is as the dew of herbs; and the earth ſhall caſt out the dead.

Dan. xii. 2. Many of them that ſleep in the duſt of the earth, ſhall awake; ſome to everlaſting life, and ſome to ſhame, and everlaſting contempt.

Pſ. xvi. 9. My fleſh alſo ſhall reſt in hope.

Ver. 10. For thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy one to ſee corruption.

Luke xx. 35. They which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry, nor are given in marriage.

Ver. 36. Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the reſurrection.

John v. 28. The hour is coming, in the which all that are in the graves ſhall hear his voice.

Ver. 29. And ſhall come forth; they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation.

John vi. 39. This is the Father's will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up at the laſt day.

Ver. 40. And this is the will of him that ſent me, that every one that ſeeth the Son, and believeth on him, may have everlaſting life: and I will raiſe him up at the laſt day.

Ver. 54. Whoſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day.

John xi. 25. I am the reſurrection and the life; he that believeth in me, though he were dead, yet ſhall he live.

Rom. viii. 11. If the Spirit of him that raiſed up Jeſus from the dead, dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies by his Spirit that dwelleth in you.

1 *Cor.* xv. 21. Since by man came death, by man alſo came the reſurrection of the dead.

Ver. 22. For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

Ver. 42. So alſo is the reſurrection of the dead: it is ſown in corruption, it is raiſed in incorruption.

Ver. 43. It is ſown in diſhonour, it is raiſed in glory: it is ſown in weakneſs, it is raiſed in power.

Ver. 44. It is ſown a natural body, it is raiſed a ſpiritual body.

Ver. 49. As we have born the image of the earthy, we ſhall alſo bear the image of the heavenly.

Ver. 51. Behold, I ſhew you a myſtery: we ſhall not all ſleep, but we ſhall all be changed:

Ver. 52. In a moment, in the twinkling of an eye, at the laſt trump, (for the trumpet ſhall ſound) and the dead ſhall be raiſed incorruptible, and we ſhall be changed.

Ver. 53. For this corruptible muſt put on incorruption, and this mortal muſt put on immortality.

Ver. 54. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality; then ſhall be brought to paſs the ſaying that is written, death is ſwallowed up in victory.

1 *Cor.* vi. 2. Do not you know, that the ſaints ſhall judge the world?

Ver. 3. Know ye not, that we ſhall judge angels?

2 *Cor.* v. 1. We know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.

Ver. 2. For in this we groan, earneſtly deſiring to be clothed upon with our houſe, which is from heaven:

Ver.

Ver. 3. If ſo be that being clothed, we ſhall not be found naked.

Ver. 4. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life.

2 *Cor.* iv. 14. Knowing, that he which hath raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you.

Phil. iii. 21. Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working, whereby he is able even to ſubdue all things to himſelf.

2 *Theſ.* iv. 14. If we believed that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him.

Ver. 15. For this we ſay unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, ſhall not prevent them which are aſleep.

Ver. 16. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt.

Ver. 17. Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air.

2 *Tim.* i. 10. Jeſus Chriſt hath aboliſhed death, and hath brought life and immortality to light through the goſpel.

IV.

Of EVERLASTING HAPPINESS *in* HEAVEN.

Pſ. xlix. 14. The upright ſhall have dominion over them in the morning.

1 *Cor.* ii 9. Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Rom.

Rom. ii. 7. To them who by patient continuance in well-doing, ſeek for glory, and honour, and immortality, eternal life.

Ver. 10. Glory, honour, and peace to every man that worketh good; to the Jew firſt, and then to the Gentile.

Rom. v. 10. We ſhall be ſaved by his life.

Ver. 17. They which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by Jeſus Chriſt.

2 *Theſ.* i. 5. That ye may be accounted worthy of the kingdom of God, for which ye alſo ſuffer.

Ver. 7. To you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven by his mighty angels.

Ver. 10. He ſhall come to be glorified in his ſaints, and to be admired in all them that believe in that day.

Ver. 12. That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt.

Heb. xi. 9. By faith he ſojourned in the land of Promiſe as in a ſtrange country, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe.

Ver. 10. For he looked for a city which hath foundations, whoſe builder and maker is God.

Ver. 16. They deſire a better country, that is, an heavenly: wherefore God is not aſhamed to be called their God, for he hath prepared for them a city.

John xiv. 2. In my Father's houſe are many manſions; if it were not ſo, I would have told you: I go to prepare a place for you.

Ver. 3. And if I go and prepare a place, I will come again and receive you unto myſelf, that where I am, there ye may be alſo.

2 *Tim.* iv. 8. There is laid up for me a crown of righteouſneſs,

righteouſneſs, which the Lord the righteous Judge ſhall give me at that day; and not to me only, but unto all them alſo that love his appearing.

Heb. iv. 9. There remaineth therefore a reſt for the people of God.

Heb. ix. 15. He is the mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance.

Ver. 28. Unto them that look for him, ſhall he appear the ſecond time without ſin unto ſalvation.

2 *Pet.* iii. 13. We, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs.

1 *Pet.* i. 9. Receiving the end of your faith, even the ſalvation of your ſouls.

Ver. 13. Gird up the loins of your mind, be ſober and hope to the end, for the grace that is to be brought unto you at the revelation of Jeſus Chriſt.

Rev. ii. 10. Be thou faithful unto death, and I will give thee a crown of life.

Rev. iii. 4. Thou haſt a few names even in Sardis, which have not defiled their garments; and they ſhall walk with me in white, for they are worthy.

Rev. vii. 15. They are before the throne of God, and ſerve him day and night in his temple: and he that ſitteth on the throne ſhall dwell among them.

Ver. 16. They ſhall hunger no more, neither thirſt any more, neither ſhall the ſun light on them, nor any heat.

Ver. 17. For the Lamb which is in the midſt of the throne ſhall feed them, and ſhall lead them unto living fountains of waters: and God ſhall wipe away all tears from their eyes.

Rev. xi. 18. Thy wrath is come, and the time of the dead, that they ſhould be judged, and that thou ſhouldſt give reward unto thy ſervants and prophets,

and

and to the ſaints, and to them that fear thy name, ſmall and great.

Rev. xxi. 22. I ſaw no temple therein, for the Lord God Almighty and the Lamb are the temple of it.

Ver. 23. The city had no need of the ſun, neither of the moon to ſhine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

Rev. xxii. 5. There ſhall be no night there, and they need no candle, neither light of the ſun; for the Lord God giveth them light, and they ſhall reign for ever and ever. *Iſa.* lx. 19, 20.

1 *John* iii. 2. Now we are the ſons of God: and it doth not yet appear what we ſhall be; but we know, that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.

John xvii. 22. The glory which thou gaveſt me, I have given them, that they may be one, even as we are one.

Ver. 24. Father, I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my glory, which thou haſt given me.

Freedom from all ſorrow in heaven.

Rev. xxi. 4. God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain: for the former things are paſſed away.

Iſa. lx. 20. The Lord ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended.

Matt. vi. 20. Treaſures in heaven, where neither moth doth corrupt, nor thieves break through and ſteal.

Rev. xxii. 3. And there ſhall be no more curſe.

Great pleaſure and joy in heaven.

Pſ. xvi. 11. Thou wilt ſhew me the path of life; in thy preſence is fulneſs of joy, at thy right hand there are pleaſures for evermore.

Matt.

Matt. xxv. 21. I will make thee ruler over many things: enter thou into the joy of thy Lord.

Jude 24. He is able to preſent you faultleſs before the preſence of his glory, with exceeding joy.

Glory in heaven. *Matt.* xiii. 43. The righteous ſhall ſhine forth as the ſun in the kingdom of their Father.

Dan. xii. 3. They that be wiſe ſhall ſhine as the brightneſs of the firmament; and they that turn many to righteouſneſs, as the ſtars, for ever and ever.

Rom. viii. 17. If children, then heirs; heirs of God, and joint heirs with Chriſt; if ſo be that we ſuffer with him, that we alſo may be glorified together.

Ver. 18. The ſufferings of this preſent life are not worthy to be compared with the glory which ſhall be revealed in us.

Ver. 30. Whom he juſtified, them he alſo glorified.

2 *Cor.* iv. 17. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

Ver. 18. While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, are temporal; but the things which are not ſeen, are eternal.

1 *Pet.* iv. 13. That when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.

Col. iii. 4. When Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory.

2 *Tim.* ii. 10. That they [*the elect*] may obtain the ſalvation, which is in Chriſt Jeſus, with eternal glory.

The kingdom of heaven. *Matt.* xxv. 34. Come, ye bleſſed of my Father, inherit the kingdom, prepared for you from the foundation of the world.

Luke xii. 32. It is your Father's good pleaſure to give you the kingdom.

Pet.

2 *Pet.* i. 11. An entrance ſhall be miniſtred unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

2 *Tim.* iv. 18. The Lord will preſerve me unto his heavenly kingdom.

Luke xxii. 29. I appoint unto you a kingdom, as my Father hath appointed unto me.

Ver. 30. That ye may eat and drink at my table in my kingdom, and ſit on thrones, judging the twelve tribes of Iſrael.

The heavenly inheritance. *Eph.* i. 18. The eyes of your underſtanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints.

1 *Pet.* i. 3. Who hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead.

Ver. 4. To an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for you.

The enjoyment of GOD. *Pſ.* xvii. 15. As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied when I awake, with thy likeneſs.

Pſ. xxxvi. 9. With thee is the fountain of life: in thy light we ſhall ſee light.

1 *Theſ.* iv. 17. So ſhall we be ever with the Lord.

Rev. xxii. 3. The throne of God and the Lamb ſhall be in it, and his ſervants ſhall ſerve him.

Ver. 4. And they ſhall ſee his face, and his name ſhall be in their foreheads.

Eternal life. *Matt.* xxv. 46. The righteous ſhall go away into life eternal.

John vi. 47. Verily, verily, I ſay unto you, he that believeth on me hath everlaſting life.—See *Ver.* 53, 54.

Rom.

Rom. vi. 23. The gift of God is eternal life, through Jeſus Chriſt our Lord.

1 *John* ii. 25. This is the promiſe that he hath promiſed us, even eternal life.

1 *John* v. 11. God hath given to us eternal life; and this life is in his Son.

Ver. 13. That ye may know that ye have eternal life.

PART II.

PROMISES

TO SEVERAL

GRACES AND DUTY.

CHAP I.

PROMISES *to* DUTY *of the* FIRST TABLE.

I.

To FAITH *in* CHRIST.

ISAIAH xxviii. 16. Behold I lay in Sion for a foundation a ſtone, a tried ſtone, a precious corner-ſtone, a ſure foundation. He that believeth, ſhall not make haſte.

1 *Pet.* ii. 6. He that believeth on him, ſhall not be confounded.

Iſa. xlv. 22. Look unto me, and be ye ſaved, all the ends of the earth.

Mark ix. 23. If thou canſt believe, all things are poſſible to him that believeth.

John i. 12. As many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.

John iii. 16. God ſo loved the world, that he gave

gave his only begotten Son, that whoſoever believeth on him, ſhould not periſh, but have everlaſting life.

Ver. 18. He that believeth on him, is not condemned.

Ver. 36. He that believeth on the Son, hath everlaſting life. *John* vi. 47.

John xii. 46. I am come a light into the world, that whoſoever believeth on me, ſhould not abide in darkneſs.

Luke vii. 50. Thy faith hath ſaved thee, go in peace.

Acts x. 43. To him give all the prophets witneſs, that through his name whoſoever believeth on him, ſhall receive remiſſion of ſins.

Acts xvi. 31. Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.

Rom. ix. 33. Behold, I lay in Sion a ſtumbling-ſtone, and rock of offence, and whoſoever believeth on him, ſhall not be aſhamed.

Rom. iv. 5. To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.

Rom. x. 4. Chriſt is the end of the law for righteouſneſs to every one that believeth.

Gal. iii. 9. They which be of faith, are bleſſed with faithful Abraham.

Ver. 7. They which are of faith, the ſame are the children of Abraham.

Ver. 22. The ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

Heb. x. 38. The juſt ſhall live by faith.

Ver. 39. We are of them that believe, to the ſaving of the ſoul.

Eph. ii. 8. By grace you are ſaved, through faith.

Heb. vi. 12. That ye be not ſlothful, but followers of them, who through faith and patience inherit the promiſes.

1 *Tim.* iv. 10. We truſt in the living God, who is the Saviour of all men, eſpecially of thoſe that believe.

John xx. 29. Bleſſed are they that have not ſeen, and yet have believed.

Matt. xi. 28. Come unto me, all ye that labour and are heavy laden, and I will give you reſt.

John vi. 35. And Jeſus ſaid unto them, I am the bread of life; he that cometh unto me ſhall never hunger, and he that believeth on me ſhall never thirſt.

Ver. 37. All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.

1 *Pet.* ii. 4, 5. To whom coming as unto a living ſtone, diſallowed indeed of men, but choſen of God, and precious; ye, alſo, as lively ſtones, are built up a ſpiritual houſe, a holy prieſthood, to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt. See Juſtification, Part I. Chap. III. Sect. II.

Confeſſing Chriſt. *Matt.* x. 32. Whoſoever ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven.

Rom. x. 9. If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.

Ver. 10. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

1 *John* iv. 15. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in him.

II.

To REPENTANCE.

2 *Chron.* vii. 14. If my people, which are called by my name, ſhall humble themſelves, and pray, and

and ſeek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their ſin.

2 Chron. xxx. 9. The Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

Pſ. xxxvii. 27. Depart from evil and do good, and dwell for evermore.

Prov. i. 23. Turn ye at my reproof: behold, I will pour out my Spirit upon you: I will make known my words unto you.

Jer. iv. 14. O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved. How long ſhall vain thoughts lodge within thee?

Iſa. lv. 7. Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Jer. xviii. 8. If that nation againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

Jer. xxvi. 3. If ſo be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpoſe to do unto them, becauſe of the evil of their doings.

Ver. 13. Amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced againſt you.

Jer. xxxvi. 3. That they may return every man from his evil way, that I may forgive their iniquity, and their ſin.

Ezek. xviii. 21. If the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die.

Ver. 22. All his tranſgreſſions that he hath committed, they ſhall not be once mentioned unto him: in his righteouſneſs that he hath done, he ſhall live.

Ver. 23. Have I any pleaſure at all that the wicked ſhould die, ſaith the Lord God, and not that he ſhould return from his ways and live?

Ver. 30. Repent, and turn yourſelves from all your tranſgreſſions; ſo iniquity ſhall not prove your ruin.

Ver. 31. Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed, and make you a new heart, and a new ſpirit: for why will ye die, O houſe of Iſrael?

Ver. 32. For I have no pleaſure in the death of him that dieth, ſaith the Lord God: wherefore turn yourſelves, and live ye.

Ezek. xxxiii. 14. When I ſay unto the wicked, thou ſhalt ſurely die: if he turn from his ſin, and do that which is lawful and right:

Ver. 15. If the wicked reſtore the pledge, give again that he had robbed, walk in the ſtatutes of life without committing iniquity; he ſhall ſurely live, he ſhall not die.

Ver. 16. None of his ſins that he hath committed, ſhall be mentioned unto him; he hath done that which is lawful and right.

Ver. 19. If the wicked turn from his wickedneſs, and do that which is lawful and right, he ſhall live thereby.

Joel ii. 12. Turn ye even to me with all your heart, and with faſting, and with weeping, and mourning.

Ver. 13. And rent your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

Ver. 14. Who knoweth, if he will return and repent, and leave a bleſſing behind him, even a meat-offering and a drink-offering unto the Lord your God?

Zech. i. 3. Turn ye unto me, ſaith the Lord of Hoſts,

Hoſts, and I will turn unto you ſaith the Lord of Hoſts, *Mal.* iii. 7.

Job xxii. 23. If thou return to the Almighty, thou ſhalt be built up; thou ſhalt put away iniquity far from thy tabernacles.

Eph. v. 14. Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

Acts ii. 38. Repent, and be baptized, every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the Holy Ghoſt.

Acts iii. 19. Repent ye therefore, and be comforted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.

To them that mourn for the wickedneſs of the land.

Ezek. ix. 4. Go through the midſt of the city, and ſet a mark upon the foreheads of them that ſigh, and that cry for all the abominations that be done in the midſt of it.

Ver. 6. Slay utterly old and young—But come not near any man upon whom is the mark.

Repenting in affliction.

Deut. iv. 30. When thou art in tribulation, and all theſe things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and ſhalt be obedient to his voice;

Ver. 31. (For the Lord thy God is a merciful God) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers, which he ſware unto them.

Deut. xxx. 2. If thou ſhalt return unto the Lord thy God, and ſhalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy ſoul;

Ver. 3. Then the Lord thy God will turn thy captivity, and have compaſſion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath ſcattered thee.

Ver. 8. And thou ſhalt return, and obey the voice

voice of the Lord, and do all his commandments, which I command thee this day.

Job xxxiii. 27. He looketh upon men, and if any ſay, I have ſinned and perverted that which was right, and it profited me not;

Ver. 28. He will deliver his ſoul from going into the pit, and his life ſhall ſee the light.

Hoſ. vi. 1. Come, and let us return unto the Lord; for he hath torn, and he will heal us: He hath ſmitten, and he will bind us up.

Confeſſion of ſin.

Pſ. xxxii. 5. I ſaid, I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt the iniquity of my ſin.

Prov. xxviii. 13. Whoſo confeſſeth and forſaketh his ſins, ſhall have mercy.

1 *John* i. 9. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

Levit. xxvi. 40. If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs, which they treſpaſſed againſt me; and that alſo they have walked contrary unto me;

Ver. 41. And that I have alſo walked contrary unto them, and have brought them into the land of their enemies: If then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity;

Ver. 42. Then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember; and I will remember the land.

Jer. iii. 12. Return, thou backſliding Iſrael, ſaith the Lord, and I will not cauſe mine anger to fall upon you; for I am merciful, ſaith the Lord, and I will not keep anger for ever.

Ver. 13. Only acknowledge thine iniquity, that thou haſt tranſgreſſed againſt the Lord thy God, and haſt ſcattered thy ways to the ſtrangers under every

every green tree, and ye have not obeyed my voice, ſaith the Lord.

Luke xv. 21. The ſon ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon.

Ver. 22. But the father ſaid to his ſervants, bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhoes on his feet.

III.

OBEDIENCE.

Exod. xix. 5. If ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people.

Lev. xxv. 18. Ye ſhall do my ſtatutes, and keep my judgments, and do them; ye ſhall dwell in the land in ſafety.

Ver. 19. And the land ſhall yield her fruit, and ye ſhall eat your fill, and dwell therein in ſafety.

Deut. iv. 1. Hearken, O Iſrael, unto the ſtatutes, and unto the judgments which I teach you, for to do them, that ye may live, and go in and poſſeſs the land which the Lord God of your fathers giveth you.

Ver. 6. Keep therefore and do them, for this is your wiſdom, and your underſtanding in the ſight of the nations, which ſhall hear all theſe ſtatutes, and ſay, ſurely this great nation is a wiſe and underſtanding people.

Deut. v. 29. O that there were ſuch an heart in them, that they would fear me and keep all my commandments always, that it might be well with them, and with their children for ever.

Deut. vi. 3. Hear therefore, O Iſrael, and obſerve to do it; that it may be well with thee, and that ye may increaſe mightily, as the Lord God of thy fathers hath promiſed thee, in the land which floweth with milk and honey.

Ver.

Ver. 18. Thou ſhalt do that which is good and right in the ſight of the Lord, that it may be well with thee, and that thou mayeſt go in and poſſeſs the good land, which the Lord ſware unto thy fathers;

Ver. 19. To caſt out all thine enemies from before thee, as the Lord hath ſpoken.

Deut. vii. 12. It ſhall come to paſs, if ye hearken unto theſe judgments, and keep and do them, that the Lord thy God ſhall keep unto thee the covenant which he ſware unto thy fathers.

Deut. xi. 27. A bleſſing, if ye obey the commandments of the Lord your God, which I command you this day.

Deut. xiii. 17. That the Lord may turn from the fierceneſs of his anger, and ſhew thee mercy, and have compaſſion upon thee, and multiply thee, as he hath ſworn unto thy fathers.

Ver. 18. When thou ſhalt hearken to the voice of the Lord thy God, to keep all his commandments, which I command thee this day, to do that which is right in the eyes of the Lord thy God.

Deut. xxix. 9. Keep therefore the words of this covenant, and do them, that ye may proſper in all that ye do.

Deut. xxx. 15. See, I have ſet before thee this day good and evil:

Ver. 16. In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his ſtatutes, and his judgment, that thou mayeſt live and multiply; and the Lord thy God ſhall bleſs thee in the land, whither thou goeſt to poſſeſs it.

Deut. xxxii. 46. Set your hearts unto all the words which I teſtify unto you this day; which ye ſhall command your children to obſerve to do all the words of this law.

Ver. 47. For it is not a vain thing for you, becauſe it is your life; and through this thing ye ſhall

ſhall prolong your days in the land whither you go over Jordan to poſſeſs it.

1 *Sam.* xii. 14. If ye will fear the Lord and ſerve him, and obey his voice, and not rebel againſt the commandment of the Lord, then ſhall both ye, and alſo the king that reigneth over you, continue following the Lord your God.

1 *Kings* ii. 3. Keep the charge of the Lord thy God, to walk in his ways, to keep his ſtatutes, and his commandments, and his judgments, and his teſtimonies, that thou mayeſt proſper in all that thou doeſt, and whitherſoever thou turneſt thyſelf.

1 *Chron.* xxii. 12. The Lord give thee wiſdom and underſtanding, and give thee charge concerning Iſrael, that thou mayeſt keep the law of the Lord thy God;

Ver. 13. Then ſhalt thou proſper, if thou takeſt heed to fulfil the ſtatutes and judgments which the Lord charged Moſes with concerning Iſrael.

2 *Chron.* xv. 7. Be ſtrong; let not your hands be weak, for your work ſhall be rewarded.

Job xxxvi. 11. If they obey and ſerve him, they ſhall ſpend their days in proſperity, and their years in pleaſure.

Pſ. xxv. 10. All the paths of the Lord are mercy and truth, unto ſuch as keep his covenant and his teſtimonies.

Pſ. l. 23. To him that ordereth his converſation aright, will I ſhew the ſalvation of God.

Pſ. cvi. 3. Bleſſed are they that keep judgment, and he that doth righteouſneſs at all times.

Pſ. cxix. 1. Bleſſed are the undefiled in the way, who walk in the law of the Lord.

Ver. 2. Bleſſed are they that keep his teſtimonies, that ſeek him with the whole heart.

Ver. 6. I ſhall not be aſhamed, when I have reſpect unto all thy commandments.

Prov. xix. 16. He that keepeth the commandment, keepeth his own ſoul.

Prov.

Prov. xxix. 18. He that keepeth the law, happy is he.

Iſa. i. 19. If ye be willing and obedient, ye ſhall eat the good of the land.

Iſa. xlviii. 18. O that thou hadſt hearkened to my commandments! Then had my peace been as a river, and thy righteouſneſs as the waves of the ſea.

Jer. vii. 23. Obey my voice, and I will be your God, and ye ſhall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you.

Matt. v. 19. Whoſoever ſhall do and teach theſe commandments, the ſame ſhall be called great in the kingdom of heaven.

Matt. vii. 21. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.

Matt. xii. 50. Whoſoever ſhall do the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.

John vii. 17. If any man will do his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of myſelf.

John xiii. 17. If ye know theſe things, happy are ye if ye do them.

James i. 25. Whoſo looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man ſhall be bleſſed in his deed.

1 *John* ii. 17. He that doeth the will of God, abideth for ever.

1 *John* ii. 22. Whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight.

Rev. xxii. 14. Bleſſed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city.

Phil. iv. 9. Thoſe things which ye have both learned

learned and received, and heard and ſeen in me, do; and the God of peace ſhall be with you.

Rom. ii. 13. The doers of the law ſhall be juſtified.

Obeying Chriſt.

Exod. xxiii. 22. If thou ſhall indeed obey his [the angel's] voice, and do all that I ſpeak; then will I be an enemy unto thine enemies, and an adverſary to thine adverſaries.

Iſa. l. 10. Who is among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? Let him truſt in the name of the Lord, and ſtay upon his God.

Matt. vii. 24. Whoſoever heareth theſe ſayings of mine, and doeth them, I will liken him unto a wiſe man, which built his houſe upon a rock.

Ver. 25. And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe; and it fell not, for it was founded upon a rock.

Heb. v. 9. He became the author of eternal ſalvation to all them that obey him.

John v. 24. He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life.

John viii. 51. If a man keep my ſaying, he ſhall never ſee death.

John xv. 10. If ye keep my commandments, ye ſhall abide in my love.

IV.

To SINCERITY *and* UPRIGHTNESS.

1 *Chron.* xxix. 17. I know alſo, my God, that thou haſt pleaſure in uprightneſs.

2 *Chron.* xvi. 9. The eyes of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in behalf of thoſe whoſe heart is perfect towards him.

Job viii. 6. If thou wert pure and upright, ſurely

now he would take for thee, and make the habitation of thy righteouſneſs proſperous.

Pſ. xi. 7. The righteous Lord loveth righteouſneſs; his countenance doth behold the upright.

Pſ. xv. 1. Lord, who ſhall abide in thy tabernacle? Who ſhall dwell in thy holy hill.

Ver. 2. He that walketh uprightly, and worketh righteouſneſs.

Pſ. xviii. 25. With an upright man thou wilt ſhew thyſelf upright.

Pſ. xxxvii. 18. The Lord knoweth the days of the upright; and their inheritance ſhall be for ever.

Pſ. cxix. 80. Let my heart be found in thy ſtatutes, that I be not aſhamed.

Pſ. cxxv. 4. Do good, O Lord, unto thoſe that be good, and to them that are upright in their hearts.

Prov. ii. 7. He layeth up ſound wiſdom for the righteous; he is a buckler to them that walk uprightly.

Ver. 21. The upright ſhall dwell in the land, and the perfect ſhall remain in it.

Prov. x. 29. The way of the Lord is ſtrength to the upright.

Prov. xi. 3. The integrity of the upright ſhall guide them.

Ver. 6. The righteouſneſs of the upright ſhall deliver them.

Ver. 20. Such as are upright in their way are his delight.

Prov. xiii. 6. Righteouſneſs keepeth him that is upright in the way.

Prov. xii. 22. They that deal truly, are his delight.

Prov. xv. 8. The prayer of the upright is his delight.

Prov. xxi. 18. The wicked ſhall be a ranſom for the righteous, and the tranſgreſſor for the upright.

Prov. xxviii. 10. Whoſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into

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his own pit; but the upright ſhall have good things in poſſeſſion.

Ver. 18. Whoſo walketh uprightly ſhall be ſaved.

Ver. 20. A faithful man ſhall abound with bleſſings.

1 *John* iii. 21. If our heart condemn us not, then have we confidence towards God.

Rom. xiv. 22. Happy is he that condemneth not himſelf in that thing which he alloweth.

Mic. ii. 7. Do not my words do good to him that walketh uprightly?

V.

To the LOVE *of* GOD.

Exod. xx. 6. Shewing mercy unto thouſands of them that love me, and keep my commandments.

Deut. vii. 9. God keepeth covenant and mercy with them that love him, unto a thouſand generations.

Judg. v. 31. Let them that love him be as the ſun, when he goeth forth in his might.

Neh. i. 5. God keepeth covenant and mercy for them that love him.

Pſ. xxxvii. 4. Delight thyſelf in the Lord, and he ſhall give thee the deſire of thine heart.

Pſ. xci. 14. Becauſe he hath ſet his love upon me, therefore will I deliver him.

Pſ. cxlv. 20. The Lord preſerveth all them that love him.

Rom. viii. 28. All things work together for good to them that love God.

1 *Cor.* ii. 9. Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

1 *Cor.* viii. 3. If any man love God, the ſame is known of him.

James ii. 5. Heirs of the kingdom, which he hath promiſed them that love him.

Deut. xi. 13. And it ſhall come to paſs if you

hearken diligently to my commandments, which I command you this day, to love the Lord your God, and to ſerve him with all your heart, and with all your ſoul;

Ver. 14. That I will give you the rain of your land in his due ſeaſon, the firſt rain, and the latter rain, that thou mayeſt gather in thy corn, and thy wine, and thine oil.

Dan. ix. 4. O Lord, the great and dreadful God, keeping the covenant, and mercy to them that love him, and to them that keep his commandments.

To the love of Chriſt. *Prov.* viii. 17. I love them that love me.

Ver. 21. That I may cauſe thoſe that love me to inherit ſubſtance, and I will fill their treaſures.

John xiv. 21. He that loveth me, ſhall be loved of my Father; and I will love him, and will manifeſt myſelf to him.

Eph. vi. 24. Grace be with all them that love our Lord Jeſus Chriſt in ſincerity.

James i. 12. The crown of life, which he hath promiſed to them that love him.

2 *Tim.* iv. 8. The crown of righteouſneſs, which the Lord the righteous judge ſhall give—to them that love his appearing.

VI.

To TRUSTING, *and* HOPING *in, and patiently* WAITING *on* GOD.

Pſ. ii. 12. Bleſſed are all they that put their truſt in him.

Pſ. xxvii. 14. Wait on the Lord; be of good courage, and he will ſtrengthen thy heart: wait, I ſay, on the Lord;

Pſ. xxvi. 1. I have truſted in the Lord, therefore I ſhall not ſlide.

Pſ. xviii. 30. He is a buckler to all thoſe that truſt in him.

Pſ. xxxi. 19. O how great is thy goodneſs, which thou

thou haſt laid up for them that fear thee! which thou haſt wrought for them that truſt in thee, before the ſons of men!

Ver. 24. Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the Lord.

Pſ. xxxii. 10. He that truſteth in the Lord, mercy ſhall compaſs him about.

Pſ. xxxiv. 8. O taſte and ſee that the Lord is good: Bleſſed is the man that truſteth in him, *Pſal.* lxxxiv. 12.

Pſ. xxxiv. 22. The Lord redeemeth the ſoul of his ſervants, and none of them that truſt in him ſhall be deſolate.

Pſ. xxxvii. 3. Truſt in the Lord, and do good: ſo ſhalt thou dwell in the land; and verily thou ſhalt be fed.

Ver. 9. Thoſe that wait upon the Lord, they ſhall inherit the earth.

Ver. 40. The Lord ſhall help and deliver them: he will deliver them from the wicked, and ſave them, becauſe they truſt in him.

Pſ. xl. 4. Bleſſed is the man that maketh the Lord his truſt, and reſpecteth not the proud, nor ſuch as turn aſide to lies.

Pſ. lvi. 4. In God will I praiſe his word; in God I have put my truſt: I will not fear what fleſh can do unto me.

Pſ. cxii. 7. He ſhall not be afraid of evil tidings; his heart is fixed, truſting in the Lord.

Ver. 8. His heart is eſtabliſhed, he ſhall not be afraid, till he ſee his deſire upon his enemies.

Pſ. cxxv. 1. They that truſt in the Lord ſhall be as mount Zion, which cannot be removed for ever.

Pſ. cxlvi. 5. Happy is he that hath the God of Jacob for his help, whoſe hope is in the Lord his God.

Prov. xvi. 3. Commit thy works unto the Lord, and thy thoughts ſhall be eſtabliſhed.

Ver. 20. Whoſo truſteth in the Lord, happy is he.

Prov. xxviii. 25. He that putteth his truſt in the Lord, ſhall be made fat.

Prov. xxix. 25. Whoſo putteth his truſt in the Lord, ſhall be ſafe.

Iſa. xxv. 9. Lo! this is our God, we have waited for him, and he will ſave us: this is the Lord, we have waited for him, we will be glad, and rejoice in his ſalvation.

Iſa. xxvi. 3. Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee; becauſe he truſteth in thee.

Ver. 4. Truſt ye in the Lord for ever; for in the Lord Jehovah is everlaſting ſtrength.

Iſa. xxx. 15. In returning and reſt ſhall ye be ſaved; in quietneſs and in confidence ſhall be your ſtrength.

Ver. 18. Bleſſed are all they that wait for him.

Iſa. xlix. 23. They ſhall not be aſhamed that wait for me.

Iſa. lvii. 13. He that putteth his truſt in me, ſhall poſſeſs the land, and inherit my holy mountain.

Jer. xvii. 7. Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is.

Ver. 8. For he ſhall be as a tree planted by the waters, and that ſpreadeth out her roots by the river, and ſhall not ſee when heat cometh, but her leaf ſhall be green; and ſhall not be careful in the year of drought, neither ſhall ceaſe from yielding fruit.

Neh. i. 7. The Lord knoweth them that truſt in him.

Lam. iii. 25. The Lord is good unto them that wait for him, to the ſoul that ſeeketh him.

Ver. 26. It is good that a man ſhould both hope, and quietly wait for the ſalvation of the Lord.

Mic. vii. 7. I will look unto the Lord, I will wait for the God of my ſalvation; my God will hear me.

1 *Pet.* v. 7. Caſt all your care upon him, for he careth for you.

Rom. viii. 24. We are ſaved by hope.

VII.

To the FEAR *of* GOD.

Pſ. xxv. 14. The ſecret of the Lord is with them that fear him, and he will ſhew them his covenant.

Pſ. xxxi. 19. O how great is thy goodneſs, which thou haſt laid up for them that fear thee!

Pſ. lxxxv. 9. Surely his ſalvation is nigh them that fear him.

Pſ. ciii. 11. As the heaven is high above the earth, ſo great is his mercy toward them that fear him.

Pſ. cxv. 13. He will bleſs them that fear the Lord, both ſmall and great.

Pſ. cxxviii. 1. Bleſſed is every one that feareth the Lord, that walketh in his ways.

Pſ. cxlvii. 11. The Lord taketh pleaſure in them that fear him.

Prov. xiv. 27. The fear of the Lord is a fountain of life, to depart from the ſnares of death.

Ver. 26. In the fear of the Lord is ſtrong confidence, and his children ſhall have a place of refuge.

Prov. xvi. 6. By the fear of the Lord men depart from evil.

Prov. iii. 7. Be not wiſe in thine own eyes: fear the Lord, and depart from evil.

Ver. 8. It ſhall be health to thy navel, and marrow to thy bones.

Prov. xix. 23. The fear of the Lord tendeth to life, and he that hath it ſhall abide ſatisfied: he ſhall not be viſited with evil.

Eccl. viii. 12. It ſhall be well with them that fear God, which fear before him.

Mal. iv. 2. Unto you that fear my name ſhall the ſun of righteouſneſs ariſe with healing in his wings.

Luke

Luke i. 50. His mercy is on them that fear him, from generation to generation.

Acts x. 35. In every nation, he that feareth him, and worketh righteouſneſs, is accepted with him.

Acts xiii. 26. Whoſoever among you feareth God, to you is the word of this ſalvation ſent.

Honouring GOD.

1 *Sam.* ii. 30. Them that honour me, I will honour.

Prov. iii. 9. Honour the Lord with thy ſubſtance, and with the firſt-fruits of all thine increaſe.

Ver. 10. So ſhall thy barns be filled with plenty, and thy preſſes ſhall burſt out with new wine.

VIII.

To PRAYER.

Job xxxiii. 26. He ſhall pray unto God, and he ſhall be favourable unto him, and he ſhall ſee his face with joy.

Exod. xxxiv. 24. Neither ſhall any man deſire thy land, when thou ſhalt go up to appear before the Lord thy God, thrice in the year.

Deut. iv. 7. What nation is there ſo great, who hath God ſo nigh unto them, as the Lord our God is in all things that we call upon him for?

Pſ. x. 17. Lord, thou haſt heard the deſire of the humble: thou wilt prepare thine heart, thou wilt cauſe thine ear to hear.

Pſ. vi. 9. The Lord hath heard my ſupplication; the Lord will receive my prayer.

Pſ. xviii. 3. I will call upon the Lord, who is worthy to be praiſed; ſo ſhall I be ſaved from mine enemies.

Pſ. lv. 17. Evening, morning, and at noon will I pray, and cry aloud, and he ſhall hear my voice.

Pſ. lxxiii. 28. It is good for me to draw near to God.

Pſ. lxxxvi. 5. Thou, Lord, art good, and ready to

to forgive, and plenteous in mercy to all them that call upon thee.

Ver. 7. In the day of my trouble, I will call upon thee, for thou wilt anſwer me.

Pſ. cxlv. 18. The Lord is nigh unto all them that call upon him; to all that call upon him in truth.

Jer. xxxiii. 3. Call unto me, and I will anſwer thee, and ſhew thee great and mighty things, which thou knoweſt not.

Joel ii. 32. Whoſoever ſhall call upon the name of the Lord, ſhall be delivered.

Rom. x. 12. The ſame Lord over all, is rich unto all that call upon him.

Ver. 13. For whoſoever ſhall call upon the name of the Lord ſhall be ſaved.

James iv. 8. Draw nigh to God, and he will draw nigh to you.

Job xxii. 21. Acquaint thyſelf with him, and be at peace; for thereby good ſhall come unto thee.

Ezek. xxxvi. 37. I will yet for this be enquired of by the houſe of Iſrael, to do it for them; I will encreaſe them with men like a flock.

Heb. iv. 14. Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the ſon of God, let us hold faſt our profeſſion.

Ver. 15. For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin.

Ver. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. See Promiſes of Hearing Prayer, Part I. Chap. III. Sect. VI.

To ſeeking GOD.

Deut. iv. 29. If thou ſhalt ſeek the Lord thy God, thou ſhalt find him; if thou ſeek him with all thy heart, and with all thy ſoul.

1 *Chron.* xxviii. 9. If thou ſeek him, he will be found of thee.

Job viii. 5. If thou wouldſt ſeek unto God betimes, and make thy ſupplication unto the Almighty;

Ver. 6. If thou wert pure and upright, ſurely now he would awake for thee, and make the habitation of thy righteouſneſs proſperous.

Pſ. ix. 10. Thou, Lord, haſt not forſaken them that ſeek thee.

Pſ. lxix. 32. Your heart ſhall live, that ſeek God.

Iſa. xlv. 19. I ſaid not unto the ſeed of Jacob, ſeek ye me in vain.

Jer. xxix. 13. Ye ſhall ſeek me, and find me, when ye ſhall ſearch for me with all your heart.

Hoſ. x. 12. Seek the Lord till he come, and rain righteouſneſs upon you.

Amos v. 4. Seek ye me, and ye ſhall live.

Lam. iii. 25. The Lord is good unto them that wait for him: unto the ſoul that ſeeketh him.

Acts xvii. 27. That they ſhould ſeek the Lord, if happily they might feel after him, and find him.

Heb. xi. 6. He that cometh to God, muſt believe that he is; and that he is a rewarder of all them that diligently ſeek him.

2 *Chron.* xv. 2. The Lord is with you, while ye be with him; if ye ſeek him, he will be found of you.

Ezra viii. 22. The hand of our God is upon all them for good that ſeek him.

Secret prayer. *Matt.* vi. 6. Thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut the door, pray to thy Father which is in ſecret; and thy Father, which ſeeth in ſecret, ſhall reward thee openly.

Praiſing GOD. *Pſ.* lxix. 30. I will praiſe the name of God with a ſong, and will magnify him with thankſgiving.

Ver. 31. This alſo ſhall pleaſe the Lord better than an ox or bullock, that hath horns and hoofs.

Pſ.

Pſ. xcii. 1. It is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy name, O moſt high!

Ver. 2. To ſhew forth thy loving-kindneſs in the morning, and thy faithfulneſs every night.

Pſ. cxxxv. 3. Praiſe ye the Lord, for the Lord is good: ſing praiſes unto his name, for it is pleaſant.

Deſires of grace.

Matt. v. 6. Bleſſed are they which do hunger and thirſt after righteouſneſs; for they ſhall be filled.

Iſa. lv. 1. Ho, every one that thirſteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk, without money, and without price.

John vii. 57. Jeſus ſtood, and cried, ſaying, if any man thirſt, let him come unto me, and drink.

Ver. 38. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of water.

Rev. xxi. 7. I am Alpha and Omega, the beginning and the end: I will give unto him that is thirſt, of the fountain of the water of life freely.

Rev. xxii. 17. And let him that is athirſt, come; and whoſoever will, let him take the water of life freely.

Pſ. lxxxi. 10. Open thy mouth wide, and I will fill it.

IX.

To WISDOM *and* KNOWLEDGE, *and the* STUDY *of it.*

To the wiſe.

Prov. iii. 13. Happy is the man that findeth wiſdom; and the man that getteth underſtanding.

Ver. 14. For the merchandize of it is better than the merchandize of ſilver, and the gain thereof than fine gold.

Ver. 15. She is more precious than rubies; and all

all the things thou canſt deſire, are not to be compared unto her.

Ver. 16. Length of days is in her right hand; and in her left hand riches and honour.

Ver. 17. Her ways are ways of pleaſantneſs, and all her paths are peace.

Ver. 18. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.

Ver. 35. The wiſe ſhall inherit glory.

Prov. iv. 6. Forſake her not, and ſhe ſhall preſerve thee; love her, and ſhe ſhall keep thee.

Ver. 8. Exalt her, and ſhe ſhall promote thee: ſhe ſhall bring thee to honour, when thou doſt embrace her.

Ver. 9. She ſhall give to thine head an ornament of grace; a crown of glory ſhall ſhe deliver to thee.

Prov. i. 5. A wiſe man will hear, and will increaſe learning; and a man of underſtanding ſhall attain unto wiſe counſels:

Ver. 6. To underſtand a proverb, and the interpretation; the words of the wiſe, and their dark ſayings.

Prov. viii. 35. Whoſo findeth me, [wiſdom] findeth life, and ſhall obtain favour of the Lord.

Prov. ix. 12. If thou be wiſe, thou ſhalt be wiſe for thyſelf.

Prov. x. 17. He is in the way of life, that keepeth inſtruction; but he that refuſeth reproof, erreth.

Prov. xii. 8. A man ſhall be commended according to his wiſdom.

Prov. xiii. 15. Good underſtanding gives favour.

Prov. xv. 24. The way of life is above to the wiſe, that he may depart from hell beneath.

Prov. xix. 8. He that getteth wiſdom, loveth his own ſoul: he that keepeth underſtanding, ſhall find good.

Prov. xvi. 20. He that handleth a matter wiſely, ſhall find good.

Ver.

Ver. 22. Underſtanding is a well-ſpring of life to him that hath it.

Prov. xi. 29. The fool ſhall be ſervant to the wiſe in heart.

Prov. xxi. 20. There is a treaſure to be deſired, and oil in the dwelling of the wiſe.

Prov. xxiv. 3. Through wiſdom is an houſe builded, and by underſtanding it is eſtabliſhed:

Ver. 4. And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

Ver. 5. A wiſe man is ſtrong; yea, a man of knowledge increaſeth ſtrength.

Ver. 13. My ſon, eat thou honey, becauſe it is good; and the honey-comb, which is ſweet to thy taſte.

Ver. 14. So ſhall the knowledge of wiſdom be unto thy ſoul: when thou haſt found it, then there ſhall be a reward, and thy expectation ſhall not be cut off.

Prov. xxviii. 26. Whoſo walketh wiſely, ſhall be delivered.

Eccl. viii. 1. A man's wiſdom maketh his face to ſhine, and the boldneſs of his face ſhall be changed.

Eccl. vii. 12. Wiſdom is a defence, and money is a defence; but the excellency of knowledge is, that wiſdom giveth life to them that have it.

Dan. ii. 21. He giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding.

Dan. xii. 3. They that be wiſe ſhall ſhine as the brightneſs of the firmament.

Ver. 10. The wiſe ſhall underſtand.

Hoſ. xiv. 9. Who is wiſe, and he ſhall underſtand theſe things? Prudent, and he ſhall know them?

Pſ. cvii. 43. Whoſo is wiſe, and will obſerve theſe things, even they ſhall underſtand the loving-kindneſs of the Lord.

Eccl. x. 10. Wiſdom is profitable to direct.

To the love and ſtudy of wiſdom.

Prov. ii. 3. If thou crieſt after knowledge, and lifteſt up thy voice for underſtanding;

Ver. 4. If thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſures;

Ver. 5. Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God.

Prov. iv. 13. Take faſt hold of inſtruction, let her not go, keep her, for ſhe is thy life.

Prov. viii. 17. I love them that love me, and thoſe that ſeek me early ſhall find me.

Prov. xix. 20. Hear counſel, and receive inſtruction, that thou mayeſt be wiſe in thy latter end.

Hoſ. vi. 3. Then ſhall we know, if we follow on to know the Lord.

2 *Chron.* i. 11. And God ſaid to Solomon, becauſe this was in thy heart, and thou haſt not aſked riches, wealth, or honour, nor the life of thine enemies, neither yet haſt thou aſked long life; but haſt aſked wiſdom and knowledge for thyſelf, that thou mayeſt judge my people, over whom I have made thee king:

Ver. 12. Wiſdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour.

To the knowledge of God and Chriſt.

Pſ. xci. 14. I will ſet him on high, becauſe he hath known my name.

John xvii. 3. And this is life eternal, that they may know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent.

2 *Pet.* i. 2. Grace and peace be multiplied unto you, through the knowledge of God, and of Jeſus our Lord.

Ver. 3. According as his divine power hath given unto us all things that pertain unto life and godlineſs, through the knowledge of him that hath called us to glory and virtue.

Matt.

To learning of Chriſt.

Matt. xi. 29. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye ſhall find reſt unto your ſouls.

X.

To a due REGARD *to the* WORD *of* GOD.

To hearing and reading the word.

Prov. viii. 34. Bleſſed is the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.

Iſa. ii. 3. Come ye, and let us go up to the mountain of the Lord, to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.

Iſa. lv. 2. Hearken diligently unto me, and eat ye that which is good, and let your ſoul delight itſelf in fatneſs.

Ver. 3. Incline your ear, and come unto me; hear, and your ſoul ſhall live: And I will make an everlaſting covenant with you, even the ſure mercies of David.

Ver. 10. For as the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud that it may give ſeed to the ſower, and bread to the eater;

Ver. 11. So ſhall my word be, that goeth forth out of my mouth; it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereto I ſent it.

Ver. 12. For ye ſhall go out with joy, and be led forth with peace.

John v. 39. Search the Scriptures, for in them ye think ye have eternal life; and they are they which teſtify of me.

Mark iv. 24. Unto you that hear, ſhall more given.

Ver. 25. For he that hath, to him ſhall be given;

and he that hath not, from him ſhall be taken even that which he hath.

Rom. i. 16. The Goſpel of Chriſt is the power of God unto ſalvation, to every one that believeth.

Rom. x. 17. Faith cometh by hearing, and hearing by the word of God.

1 *Cor.* i. 21. It pleaſed God, by the fooliſhneſs of preaching, to ſave them that believe.

James i. 21. Wherefore lay apart all filthineſs, and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted word, which is able to ſave your ſouls.

2 *Pet.* i. 19. We have alſo a more ſure word of prophecy; whereunto ye do well that ye take heed, as unto a light ſhining in a dark place, until the day dawn, and the day ſtar ariſe in your hearts.

Rev. i. 3. Bleſſed be he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein.

2 *Tim.* iii. 15. The Holy Scriptures which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

Heb. iv. 12. For the word of God is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of the ſoul and ſpirit, and of the joints and marrow, and is a diſcerner of the thoughts and intents of the heart.

Pſ. xix. 7. The law of the Lord is perfect, converting the ſoul; the teſtimony of the Lord is ſure, making wiſe the ſimple.

Ver. 8. The ſtatutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.

Ver. 11. Moreover, by them is thy ſervant warned; and in keeping of them there is great reward.

Pſ. cxix. 105. Thy word is a lamp unto my feet, and a light unto my path.

Ver. 130. The entrance of thy words giveth light, it giveth underſtanding unto the ſimple.

Prov.

Prov. vi. 23. The commandment is a lamp, and the law is a light, and reproofs of inſtruction are the way of life.

Loving the word.

Pſ. cxix. 165. Great peace have they which love thy law, and nothing ſhall offend them.

Pſ. cxii. 1. Bleſſed is the man that feareth the Lord, that delighteth greatly in his commandments.

1 *Pet.* ii. 2. As new-born babes deſire the ſincere milk of the word, that ye may grow thereby.

Trembling at the word.

Prov. xiii. 13. He that feareth the commandment ſhall be rewarded.

Iſa. lxvi. 2. To this man I will look, even to him that is poor, and of a contrite ſpirit, and trembleth at my word.

XI.

To MEDITATION.

Deut. xi. 18. Ye ſhall lay up theſe words in your heart, and in your ſoul, and bind them for a ſign upon your hand, that they may be as frontlets between your eyes.

Ver. 21. That your days may be multiplied, and the days of your children, in the land, which the Lord ſware unto your fathers, to give them, as the days of heaven upon the earth.

Joſh. i. 8. This book of the law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night, that thou mayeſt obſerve to do according to all that is written therein: For then ſhalt thou make thy way proſperous, and then thou ſhalt have good ſucceſs.

Pſ. cxix. 9. Wherewith ſhall a young man cleanſe his way? By taking heed thereto, according to thy word.

Pſ. xxxvii. 31. The law of God is in his heart; none of his ſteps ſhall ſlide.

Pſ. i. 2. His delight is in the law of the Lord, and in his law doth he meditate day and night.

Ver. 3. And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon: his leaf alſo ſhall not wither, and whatſoever he doth ſhall proſper.

Pſ. lxiii. 5. My ſoul ſhall be ſatisfied as with marrow and fatneſs, and my mouth ſhall praiſe thee with joyful lips;

Ver. 6. When I remember thee upon my bed, and meditate on thee in the night watches.

Pſ. ciii. 17. The mercy of the Lord is from everlaſting to everlaſting, upon them that fear him; and his righteouſneſs to children's children:

Ver. 18. To ſuch as keep his covenant, and to thoſe that remember his commandments to do them.

Prov. iv. 26. Ponder the path of thy feet, and let all thy ways be eſtabliſhed (or, all thy ways ſhall be ordered aright.)

Prov. xiv. 22. Mercy and truth ſhall be to them that deviſe good.

Iſa. lxiv. 5. Thou meeteſt him that rejoiceth and worketh righteouſneſs, thoſe that remember thee in thy ways.

XII.

To FASTING.

Joel ii. 15. Blow the trumpet in Sion, ſanctify a faſt, call a ſolemn aſſembly.

Ver. 16. Gather the people; ſanctify the congregation; aſſemble the elders; gather the children, and thoſe that ſuck the breaſt; let the bridegroom go forth of his chamber, and the bride out of her cloſet.

Ver. 17. Let the prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O Lord, *&c.*

Ver. 18. Then will the Lord be jealous for his land, and pity his people.

Faſting in ſecret. *Matt.* vi. 17. Thou, when thou faſteſt, anoint thine head, and waſh thy face:

Ver.

Ver. 18. That thou appear not to men to faſt, but unto thy Father which is in ſecret; and thy Father which ſeeth in ſecret, ſhall reward thee openly.

XIII.

To BAPTISM.

Mark xvi. 16. He that believeth, and is baptized, ſhall be ſaved.

Acts ii. 38. Repent, and be baptized, every one of you in the name of Jeſus Chriſt, for the remiſſion, of ſins, and ye ſhall receive the gift of the Holy Ghoſt.

Acts xxii. 16. Ariſe, and be baptized, and waſh away thy ſins, calling upon the name of the Lord.

Rom. vi. 3. Know ye not, that as many of us as were baptized into Jeſus Chriſt, were baptized into his death?

Ver. 4. Therefore we are buried with him by baptiſm into death; that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

1 *Cor.* xii. 13. By one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free.

Gal. iii. 27. For as many of you as have been baptized into Chriſt, have put on Chriſt.

Col. ii 12. Buried with him in baptiſm, wherein alſo you are riſen with him through the faith of the operation of God, who hath raiſed him from the dead.

1 *Pet.* iii. 20. Wherein (i. e. the ark) few, that is, eight ſouls, were ſaved by water.

Ver. 21. The like figure whereunto even baptiſm doth alſo now ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt.

XIV.

XIV.

To the LORD'S SUPPER.

Matt. xxvi. 26. Jeſus took bread and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat: this is my body.

Ver. 27. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it:

Ver. 28. For this is my blood of the New Teſtament, which is ſhed for many, for the remiſſion of ſins.

1 *Cor.* x. 16. The cup of bleſſing, which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

1 *Cor.* xii. 13. We have been all made to drink into one Spirit.

John vi. 54. * Whoſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day.

Ver. 55. For my fleſh is meat, indeed, and my blood is drink indeed.

Ver. 56. He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.

Ver. 57. As the living Father hath ſent me, and I live by the Father; ſo he that eateth me, even he ſhall live by me.

Ver. 63. It is the Spirit that quickeneth, the fleſh profiteth nothing: The words that I ſpeak unto you, they are ſpirit, and they are life.

Cant. ii. 3. I ſat under his ſhadow with great delight, and his fruit was ſweet to my taſte.

Ver. 4. He brought me to the banqueting houſe, and his banner over me was love.

Cant. v. 1. Eat, O friends; drink, yea, drink abundantly, O beloved.

* Though this be a figurative expreſſion of faith in Chriſt's Death, yet it is applicable to the particular exerciſe of it at the Lord's Table.

Iſa.

Iſa. xxv. 6. And in this mountain ſhall the Lord of Hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

XV.

To GOOD DISCOURSE.

Prov. xii. 6. The mouth of the upright ſhall deliver them.

Ver. 14. A man ſhall be ſatisfied with good by the fruit of his mouth, and the recompence of a man's hands ſhall be rendered unto him.

Ver. 18. The tongue of the wiſe is health.

Prov. xiii. 2. And man ſhall eat good by the fruit of his mouth.

Prov. xv. 4. A wholeſome tongue is a tree of life.

Ver. 23. A man hath joy by the anſwer of his mouth, and a word ſpoken in due ſeaſon, how good is it?

Prov. xvi. 24. Pleaſant words are as an honeycomb, ſweet to the ſoul, and health to the bones.

Prov. xviii. 20. A man's belly ſhall be ſatisfied with the fruit of his mouth; and with the increaſe of his lips ſhall he be filled.

Ver. 21. Death and life are in the power of the tongue; and they that love it ſhall eat the fruit thereof.

Mal. iii. 16. Then they that feared the Lord, ſpake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name.

Ver. 17. And they ſhall be mine, ſaith the Lord of Hoſts, in that day when I make up my jewels; and I will ſpare them, as a man ſpareth his own ſon, that ſerveth him.

To the government of the tongue.

Prov. xiii. 3. He that keepeth his mouth, keepeth his life.

Prov.

Prov. xiv. 3. The lips of the wiſe ſhall preſerve them.

Prov. xxi. 23. Whoſo keepeth his mouth and his tongue, keepeth his ſoul from trouble.

Matt. xii. 37. By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

1 *Pet.* iii. 10. He that will love life, and ſee good days, let him refrain his tongue from evil; and his lips, that they ſpeak no guile,

XVI.

To WATCHFULNESS.

Luke xii. 37. Bleſſed are thoſe ſervants, whom the Lord when he cometh ſhall find watching: Verily I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them.

Ver. 38. And if he ſhall come in the ſecond watch, or come in the third watch, and find them ſo, bleſſed are thoſe ſervants.

Rev. xvi. 15. Behold, I come as a thief; bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame.

Prov. xxii. 5. Thorns and ſnares are in the way of the froward: He that doth keep his ſoul, ſhall be far from them.

Prov. xxviii. 14. Happy is the man that feareth alway; but he that hardeneth his heart, ſhall fall into miſchief.

XVII.

To them that keep GOOD COMPANY.

Prov. xiii. 20. He that walketh with wiſe men, ſhall be wiſe: but a companion of fools ſhall be deſtroyed.

Prov. xviii. 17. Iron ſharpeneth iron; ſo a man ſharpeneth the countenance of his friend.

Pſ.

Avoid evil company.

Pſ. i. 1. Bleſſed is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful.

Prov. ix. 6. Forſake the fooliſh, and live; and go in the way of underſtanding.

2 *Cor.* vi. 17. Come ye out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you.

XVIII.

To them that PERFORM *their* OATHS.

Pſ. xv. 1. Lord, who ſhall abide in thy tabernacle? Who ſhall dwell in thy holy hill?

Ver. 4. He that ſweareth to his own hurt, and changeth not.

Pſ. xxiv. 4. He who hath not lift up his ſoul to vanity, nor ſworn deceitfully;

Ver. 5. He ſhall receive the bleſſing from the Lord, and righteouſneſs from the God of his ſalvation.

XIX.

To the KEEPING *of the* SABBATH.

Exod. xx. 11. The Lord bleſſed the Sabbath-day, and hallowed it.

Iſa. lvi. 2. Bleſſed is the man that doeth this, and the ſon of man that layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

Ver. 6. The ſons of the ſtranger that join themſelves to the Lord, to ſerve him, and to love the name of the Lord, to be his ſervants; every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant:

Ver. 7. Even them will I bring to my holy mountain, and make them joyful in my houſe of prayer;

prayer; their burnt-offerings and their ſacrifices ſhall be accepted upon mine altar: For mine houſe ſhall be called a houſe of prayer unto all people.

Iſa. lviii. 13. If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words.

Ver. 14. Then ſhalt thou delight thyſelf in the Lord, and I will cauſe thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: For the mouth of the Lord hath ſpoken it.

Ezek. xx. 20. Hallow my Sabbaths, and they ſhall be a ſign between me and you, that ye may know that I am the Lord your God.

CHAP.

CHAP. II.

PROMISES *to* DUTIES *of the* SECOND TABLE.

I.

To OBEDIENCE *to* PARENTS.

EPHESIANS vi. 1. Children obey your parents in the Lord; for this is right.

Ver. 2. Honour thy father and thy mother (which is the firſt commandment, with promiſe).

Ver. 3. That it may be well with thee, and that thou mayeſt live long on the earth.

Col. iii. 20. Children, obey your parents in all things; for this is well pleaſing unto the Lord.

1 *Tim.* v. 4. But if any widow have children, or nephews, (grand children) let them learn to ſhew piety at home, and to requite their parents; for that is good and acceptable before God.

Prov. i. 8. My ſon, hear the inſtruction of thy father; and forſake not the law of thy mother.

Ver. 9. For they ſhall be an ornament of grace unto thy head, and chains about thy neck.

Prov. vi. 20. My ſon, keep thy father's commandment, and forſake not the law of thy mother.

Ver. 21. Bind them continually upon thine heart, and tie them about thy neck.

Ver. 22. When thou goeſt, it ſhall lead thee; when thou ſleepeſt it ſhall keep thee; and when thou wakeſt, it ſhall talk with thee.

Jer. xxxv. 18. Thus ſaith the Lord of Hoſts, the God of Iſrael, becauſe ye have obeyed the commandment of Jonadab your father, and kept all his

precepts, and done according to all that he hath commanded you;

Ver. 19. Therefore thus ſaith the Lord of Hoſts, the God of Iſrael, Jonadab ſhall not want a man to ſtand before me for ever.

II.

To GOOD EDUCATION.

Deut. xi. 19. And ye ſhall teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way; when thou lieſt down, and when thou riſeſt up.

Ver. 20. And thou ſhalt write them upon the door-poſts of thine houſe, and upon thy gates:

Ver. 21. That your days may be multiplied, and the days of your children, in the land which the Lord ſware unto your fathers to give them, as the days of heaven, upon the earth.

Gen. xviii. 19. For I know him (Abraham) that he will command his children and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment, that the Lord may bring upon Abraham that which he hath ſpoken of him.

Prov. xxii. 6. Train up a child in the way he ſhould go; and when he is old, he will not depart from it.

To correcting of children.

Prov. xxii. 15. Fooliſhneſs is bound in the heart of a child; but the rod of correction ſhall drive it far from him.

Prov. xxiii. 13. Withhold not correction from the child; for if thou beateſt him with the rod, he ſhall not die.

Ver. 14. Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell.

Prov. xxix. 15. The rod and reproof give wiſdom; but a child left to himſelf, bringeth his mother to ſhame.

Ver.

Ver. 17. Correct thy ſon, and he ſhall give thee reſt: Yea, he ſhall give delight unto thy ſoul.

III.

To a GOOD WIFE.

Prov. xi. 16. A gracious woman retaineth honour, and a ſtrong man riches.

Prov. xii. 4. A virtuous woman is a crown to her huſband; but ſhe that maketh aſhamed, is as rottenneſs in his bones.

Prov. xiv. 1. Every wiſe woman buildeth her houſe.

Prov. xxxi. 10. Who can find a virtuous woman? for her price is far above rubies.

Ver. 25. Strength and honour are her clothing, and ſhe ſhall rejoice in time to come.

Ver. 28. Her children ariſe up, and call her bleſſed; her huſband alſo, and he praiſeth her.

Ver. 30. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, ſhe ſhall be praiſed.

Ver. 31. Give her of the fruit of her hands, and let her own works praiſe her in the gates.

IV.

To FAITHFUL SERVANTS.

Prov. xvii. 2. A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame; and ſhall have part of the inheritance among the brethren.

Prov. xiv. 35. The king's favour is toward a wiſe ſervant.

Prov. xxvii. 18. Whoſo keepeth the fig-tree, ſhall eat the fruit thereof: ſo he that waiteth on his maſter, ſhall be honoured.

Eph. vi. 5. Servants, be obedient to them that are your maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt:

Ver. 6. Not with eye ſervice, as men-pleaſers;

but as ſervants of Chriſt, doing the will of God from the heart.

Ver. 7. With good-will doing ſervice, as to the Lord, and not unto men:

Ver. 8. Knowing, that whatſoever good thing any man doeth, the ſame ſhall he receive of the Lord, whether he be bond or free.

Col. iii. 22. Servants, obey in all things your maſters according to the fleſh, *&c.*

Ver. 24. Knowing that of the Lord ye ſhall receive the reward of the inheritance: for ye ſerve the Lord Chriſt.

V.

To GOOD KINGS *and* MAGISTRATES.

Deut. xvii. 18. And it ſhall be, when he ſitteth upon the throne of his kingdom, that he ſhall write him a copy of this law, in a book out of that which is before the prieſts the Levites.

Ver. 19. And it ſhall be with him, and he ſhall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and theſe ſtatutes to do them:

Ver. 20. That his heart be not lifted up above his brethren, and that he turn not aſide from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he and his children, in the midſt of Iſrael.

Prov. xvi. 12. The throne is eſtabliſhed by righteouſneſs.

Prov. xx. 28. Mercy and truth preſerve the king, and his throne is upholden by mercy.

Prov. xxix. 14. The king that faithfully judges the poor, his throne ſhall be eſtabliſhed for ever.

Iſa. xxviii. 6. In that day ſhall the Lord of Hoſts be for a Spirit of judgment to them that ſit in judgment, and for ſtrength to them that turn the battle at the gate.

VI.

VI.

To OBEDIENT SUBJECTS.

1 *Pet.* ii. 13. Submit yourſelves to every ordinance of men for the Lord's ſake; whether it be to the king, as ſupreme;

Ver. 14. Or unto governors, as unto them that are ſent by him for the puniſhment of evil doers, and for the praiſe of them that do well

Ver. 15. For ſo is the will of God, that with well-doing you may put to ſilence the ignorance of fooliſh men.

Eccl. viii. 5. Whoſo keepeth the commandment (the king's) ſhall feel no evil things; and a wiſe man's heart diſcerneth both time and judgment.

VII.

To FAITHFUL MINISTERS.

Luke xii. 42. Who is that faithful and wiſe ſteward whom his Lord ſhall make ruler over his houſhold, to give them their portion of meat in due ſeaſon?

Ver. 43. Bleſſed is that ſervant whom his Lord, when he cometh, ſhall find ſo doing.

Ver. 44. Of a truth I ſay unto you, that he will make him ruler over all that he hath.

Matt. xxviii. 20. Teaching them to obſerve all things, whatſoever I have commanded you: And, lo, I am with you alway, even to the end of the world.

1 *Tim.* iv. 16. Take heed unto thyſelf, and to thy doctrine; continue in them: for in doing this, thou ſhalt both ſave thyſelf, and them that hear thee.

1 *Pet.* v. 2. The elders which are among you, I exhort, feed the flock of God which is among you, taking the overſight thereof, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind.

Ver. 3. Neither as being lords over God's heritage, but being enſamples to the flock:

Ver. 4. And when the chief ſhepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.

Dan. xii. 3. And they that be wiſe, ſhall ſhine as the brightneſs of the firmament: and they that turn many to righteouſneſs, as the ſtars, for ever and ever.

Iſa. xxxii. 20. Bleſſed are ye that ſow beſide all waters, that ſendeth forth thither the feet of the ox and the aſs.

Iſa. xlix. 4. Then ſaid I, I have laboured in vain, I have ſpent my ſtrength for nought, and in vain; yet ſurely my judgment is with the Lord, and my work with my God.

John iv. 36. And he that reapeth, receiveth wages, and gathereth fruit unto life eternal; that both he that ſoweth, and he that reapeth may rejoice together.

Rev. ii. 1. Theſe things, ſaith he that holdeth the ſeven ſtars in his right hand.

Pſ. cxxxii. 16. I will cloath her prieſts with ſalvation; and her ſaints ſhall ſhout aloud for joy.

Jer. xxxi. 14. And I will ſatiate the ſoul of the prieſts with fatneſs, and my people ſhall be ſatisfied with my goodneſs, ſaith the Lord.

Jer. i. 7. The Lord ſaid unto me, ſay not, I am a child: for thou ſhalt go to all that I ſend thee; and whatſoever I command thee, thou ſhalt ſpeak.

Ver. 8. Be not afraid of their faces, for I am with thee to deliver thee, ſaith the Lord.

Ver. 19. They ſhall fight againſt thee, but ſhall not prevail againſt thee; for I am with thee, ſaith the Lord, to deliver thee.

Jer. xv. 19. Thus ſaith the Lord, if thou return, then will I bring thee again, and thou ſhalt ſtand before me: and if thou take forth the precious from the vile, thou ſhalt be as my mouth: let them return unto thee, but return not thou unto them.

Ver.

Ver. 20. And I will make thee unto this people a fenced brazen wall, and they ſhall fight againſt thee, but they ſhall not prevail againſt thee, *&c.*

Ver. 21. And I will deliver thee out of the hand of the wicked; and I will redeem thee out of the hand of the terrible.

Jer. xx. 11. The Lord is with me as a mighty terrible one: therefore my perſecutors ſhall ſtumble, and they ſhall not prevail: they ſhall be greatly aſhamed, for they ſhall not proſper: their everlaſting confuſion ſhall never be forgotten.

Ezek. iii. 8. Behold, I have made thy face ſtrong againſt their faces, and thy forehead ſtrong againſt their foreheads.

Ver. 9. As an adamant harder than flint, have I made thy forehead: fear them not, neither be diſmayed at their looks, though they be a rebellious houſe.

Matt. x. 19. And when they ſhall deliver you up, take no thought how or what you ſhall ſpeak; for it ſhall be given you in that ſame hour what ye ſhall ſpeak.

Ver. 20. For it is not ye that ſpeak, but the Spirit of your father which ſpeaketh in you.

Luke xxi. 15. I will give you a mouth, and wiſdom, which all your adverſaries ſhall not reſiſt.

Deut. x. 9. Levi hath no part nor inheritance with his brethren, the Lord is his inheritance, according as the Lord thy God promiſed him.

Deut. xxxiii. 11. Bleſs, Lord, his (Levi's) ſubſtance, and accept the work of his hands: ſmite through the loins of them that riſe againſt him, and of them that hate him, that they riſe not again.

VIII.

To them that RECEIVE *and hearken to* MINISTERS.

Matt. x. 40. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that ſent me. (See John xiii. 20.)

Ver.

Ver. 41. He that receiveth a prophet in the name of a prophet, ſhall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous man's reward.

Luke xi. 16. He that heareth you, heareth me.

2 *Chron.* xx. 20. Believe in the Lord your God, ſo ſhall you be eſtabliſhed; believe his prophets, ſo ſhall you proſper.

IX.

To LOVE *and* UNITY.

Pſ. cxxxiii. 1. Behold, how good and pleaſant it is for brethren to dwell together in unity!

Ver. 2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the ſkirts of his garments.

Ver. 3. As the dew of Hermon, and as the dew that deſcended upon the mountains of Zion: For there the Lord commanded the bleſſing, even life for evermore.

1 *John* ii. 10. He that loveth his brother, abideth in the light, and there is none occaſion of ſtumbling in him.

John xiii. 35. By this ſhall all men know that ye are my diſciples, if ye have love one to another.

2 *Cor.* xiii. 11. Be perfect, be of good comfort, be of one mind; live in peace; and the God of love and peace ſhall be with you.

To the peace-makers. *Matt.* v. 9. Bleſſed are the peace-makers; for they ſhall be called the children of God.

Prov. xii. 20. To the counſellors of peace of joy.

1 *Pet.* iii. 10. He that will love life, and ſeek good days—

Ver. 11. Let him ſeek peace, and enſue it.

Love to God's people.

1 *John* iii. 14. We know, that we have paſſed from death to life, becauſe we love the brethren: He that loveth not his brother, abideth in death.

Ver. 18. My little children, let us not love in word, neither in tongue, but in deed and in truth.

Ver. 19. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him.

1 *John* iv. 12. If we love one another, God dwelleth in us, and his love is perfected in us.

Pſ. xv. 1. Lord, who ſhall abide in thy tabernacle? Who ſhall dwell in thy holy hill?

Ver. 4. He in whoſe eyes a vile perſon is contemned: but he honoureth them that fear the Lord.

Pſ. cxxii. 6. Pray for the peace of Jeruſalem: they ſhall proſper that love thee.

Heb. vi. 10. God is not unrighteous to forget your work and labour of love, which ye have ſhewed towards his name, in that ye have miniſtred to the ſaints, and do miniſter.

Numb. xxiv. 9. Bleſſed is he that bleſſeth thee; and curſed is he that curſeth thee.

X.

To the CHARITABLE, *the* MERCIFUL, *and the* LIBERAL, *to* GOD'S MINISTERS.

Deut. xv. 10. Thou ſhalt ſurely give him (thy poor brother:) and thine heart ſhall not be grieved, when thou giveſt unto him; becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto.

Pſ. xli. 1. Bleſſed is he that conſidereth the poor; the Lord will deliver him in time of trouble.

Ver. 2. The Lord will preſerve him and keep him alive, and he ſhall be bleſſed upon the earth; and thou wilt not deliver him into the will of his enemies.

Ver. 3. The Lord will ſtrengthen him upon the

the bed of languiſhing; thou wilt make all his bed in his ſickneſs.

Pſ. cxii. 9. He hath diſperſed, he hath given to the poor; his righteouſneſs endureth for ever; his horn ſhall be exalted with honour.

Ver. 5. A good man ſheweth favour, and lendeth; he will guide his affairs with diſcretion.

Ver. 6. Surely, he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance.

Pſ. xxxvii. 25. I have been young, and now am old; yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.

Ver. 26. He is ever merciful, and lendeth; and his ſeed is bleſſed.

Prov. xi. 24. There is that ſcattereth, and yet increaſeth; and there is that withholdeth more than is meet, but it tendeth to poverty.

Ver. 25. The liberal ſoul ſhall be made fat; and he that watereth, ſhall be watered alſo himſelf.

Ver. 27. He that diligently ſeeketh good, procureth favour.

Prov. xiv. 21. He that hath mercy on the poor, happy is he.

Prov. xix. 17. He that hath pity on the poor, lendeth unto the Lord; and that which he hath given, will he pay him again.

Prov. xxii. 9. He that hath a bountiful eye, ſhall be bleſſed; for he giveth of his bread to the poor.

Prov. xxviii. 8. He that by uſury and unjuſt gain increaſeth his ſubſtance, he ſhall gather it for him that will pity the poor.

Prov. xxviii. 27. He that giveth unto the poor, ſhall not lack.

Eccl. xi. 1. Caſt thy bread upon the waters; for thou ſhalt find it after many days.

Ver. 2. Give a portion to ſeven, and alſo to eight; for thou knoweſt not what evil ſhall be upon the earth.

Iſa.

Iſa. xxxii. 8. The liberal deviſeth liberal things, and by liberal things he ſhall ſtand.

Iſa. lviii. 7. Is it not (the feaſt that I have choſen) to deal thy bread to the hungry, and that thou bring the poor that are caſt out to thy houſe? When thou ſeeſt the naked, that thou cover him; and that thou hide not thyſelf from thine own fleſh?

Ver. 8. Then ſhall thy light break forth as the morning, and thine health ſhall ſpring forth ſpeedily: and thy righteouſneſs ſhall go before thee; the glory of the Lord ſhall be thy reward.

Ver. 10. If thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul; then ſhall thy light riſe in obſcurity, and thy darkneſs be as the noonday.

Ver. 11. And the Lord ſhall guide thee continually, and ſatisfy thy ſoul in drought, and make fat thy bones; and thou ſhalt be like a watered garden, and like a ſpring of waters, whoſe waters fail not.

Matt. x. 42. And whoſoever ſhall give to drink unto one of theſe little ones, a cup of cold water only, in the name of a diſciple; verily I ſay unto you, he ſhall in no wiſe loſe his reward.

Matt. xxv. 34. Then ſhall the king ſay unto them on his right hand, Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Ver. 35. For I was an hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in:

Ver. 36. Naked, and ye cloathed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me.

Ver. 40. Verily, I ſay unto you, inaſmuch as you have done it unto one of the leaſt of theſe my brethren, ye have done it unto me.

Mark x. 21. Go thy way, ſell whatſoever thou haſt,

haſt, and give to the poor, and thou ſhalt have treaſure in heaven.

Luke vi. 38. Give, and it ſhall be given unto you; good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom: For with the ſame meaſure that ye mete withal, it ſhall be meaſured unto you again.

Luke xi. 41. Give alms of ſuch things as ye have; and behold all things are clean unto you.

Luke xii. 33. Sell that ye have, and give alms; provide yourſelves bags which wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

Luke xvi. 9. And I ſay unto you, make to yourſelves friends of the Mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations.

Luke xiv. 13. When thou makeſt a feaſt, call the poor, the maimed, the lame, the blind;

Ver. 14. And thou ſhalt be bleſſed: for they cannot recompenſe thee; for thou ſhalt be recompenſed at the reſurrection of the juſt.

2 *Cor.* ix. 6. He which ſoweth ſparingly, ſhall reap alſo ſparingly; and he which ſoweth bountifully, ſhall reap alſo bountifully.

Ver. 7. God loveth a chearful giver.

2 *Cor.* viii. 12. If there be firſt a willing mind, it is accepted according to what a man hath, and not according to what he hath not.

1 *Tim.* vi. 17, 18. Charge them that are rich in this world—that they do good, that they be rich in good works, ready to diſtribute, willing to communicate;

Ver. 19. Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life.

Heb. xiii. 16. To do good, and to communicate forget not; for with ſuch ſacrifices God is well pleaſed.

2 *Cor.*

2 *Cor.* ix. 8. God is able to make all grace to abound towards you, that ye always having all ſufficiency in all things, may abound to every good work.

Ver. 10. Now he that miniſtreth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs.

To alms in ſecret.

Matt. vi. 3. When thou doſt an alms, let not thy left hand know what thy right hand doth:

Ver. 4. That thine alms may be in ſecret; and thy Father which ſeeth in ſecret, will reward thee openly.

To the ſupporting God's miniſters and worſhip.

Gal. vi. 6. Let him that is taught in the word, communicate unto him that teacheth in all good things.

Ver. 7. Be not deceived; God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reap.

Ver. 8. For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to his ſpirit, ſhall of the Spirit reap life everlaſting.

Mal. iii. 10. Bring ye all the tythes into the ſtore-houſe, that there may be meat in my houſe, and prove me now herewith, ſaith the Lord of hoſts, if I will not open to you the windows of heaven, and pour you out a bleſſing, that there ſhall not be room enough to receive it.

Ver. 11. And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruits of your ground; neither ſhall your vine caſt her fruit before the time in the field, ſaith the Lord of hoſts.

Ver. 12. And all nations ſhall call you bleſſed; for ye ſhall be a delightſome land, ſaith the Lord of hoſts.

Phil. iv. 17. Not becauſe I deſire a gift; but I deſire fruit that may abound to your account.

Ver. 18. But I have all, and abound; I am full, having received of Epaphroditus, the things which were ſent from you, an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God.

Ver. 19. But my God ſhall ſupply all your need, according to his riches in glory, by Chriſt Jeſus.

Deut. xiv. 29. And the Levite, (becauſe he hath no part nor inheritance with thee) and the ſtranger, and the fatherleſs, and the widow, which are within thy gates, ſhall come, and ſhall eat, and be ſatisfied, that the Lord thy God may bleſs thee in all the work of thine hand which thou doeſt.

Prov. iii. 9. Honour the Lord with thy ſubſtance, and with the firſt fruits of all thine increaſe.

Ver. 10. So ſhall thy barns be filled with plenty, and thy preſſes ſhall burſt out with new wine.

To the merciful. *Matt.* v. 7. Bleſſed are the merciful, for they ſhall obtain mercy.

Pſ. xviii. 25. With the merciful thou wilt ſhew thyſelf merciful.

Prov. iii. 3. Let not mercy and truth forſake thee; bind them about thy neck, write them upon the table of thine heart.

Ver. 4. So ſhalt thou find favour and good underſtanding in the ſight of God and man.

Prov. xi. 17. The merciful man doeth good to his own ſoul; but he that is cruel, troubleth his own fleſh.

Deut. xxiv. 12. If the man be poor, thou ſhalt not ſleep with his pledge.

Ver. 13. In any caſe thou ſhalt deliver him the pledge again when the ſun goeth down, that he may ſleep in his own raiment, and bleſs thee; and it ſhall be righteouſneſs unto thee before the Lord thy God.

XI.

To the giving and receiving of REPROOFS.

To the reproving faithfully.

Prov. xxiv. 25. To them that rebuke him (the wicked) ſhall be delight, and a good bleſſing ſhall come upon them.

Prov. xxviii. 23. He that rebuketh a man, afterwards ſhall find more favour than he that flattereth with his tongue.

To them that regard reproof.

Prov. xiii. 18. Poverty and ſhame ſhall be to him that refuſeth inſtruction; but he that regardeth reproof, ſhall be honoured.

Prov. xv. 31. The ear that heareth the reproof of life, abideth among the wiſe.

Ver. 32. He that refuſeth inſtruction, deſpiſeth his own ſoul; but he that heareth reproof, getteth underſtanding.

Prov. xxv. 12. As an ear-ring of gold, and an ornament of fine gold, ſo is a wiſe reprover upon an obedient ear.

XII.

To FORGIVING INJURIES.

Prov. xx. 22. Say not thou, I will recompence evil; but wait on the Lord, and he ſhall ſave thee.

Prov. xxv. 21. If thine enemy be hungry, give him bread to eat; and if he be thirſty, give him water to drink:

Ver. 22. For thou ſhalt heap coals of fire upon his head, and the Lord ſhall reward thee. *Rom.* xii. 20.

Matt. v. 44. Love your enemies; bleſs them that curſe you; do good to them that hate you; and pray for them which deſpitefully uſe you, and perſecute you:

Ver. 45. That ye may be the children of your Father which is in heaven; for he maketh his ſun to

riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.

Matt. vi. 14. If ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.

Mark xi. 25. And when ye ſtand praying, forgive, if ye have ought againſt any; that your Father alſo which is in heaven, may forgive your treſpaſſes.

Luke vi. 35. Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward ſhall be great, and ye ſhall be the children of the higheſt: For he is kind unto the unthankful, and to the evil.

Ver. 37. Forgive, and ye ſhall be forgiven.

1 *Pet.* iii. 9. Not rendering evil for evil, or railing for railing; but contrariwiſe, bleſſing: knowing that ye are thereunto called, that ye ſhould inherit a bleſſing.

XIII.

To CHASTITY *and* PURITY.

To chaſtity. *Ezek.* xviii. 5. If a man be juſt, and do that which is lawful and right;

Ver. 6. And hath not defiled his neighbour's wife, neither hath come near to a menſtruous woman;

Ver. 9. Hath walked in my ſtatutes, and hath kept my judgments, to deal truly: he is juſt, he ſhall ſurely live, ſaith the Lord.

To purity. *Matt.* v. 8. Bleſſed are the pure in heart; for they ſhall ſee God.

Pſ. xxiv. 3. Who ſhall aſcend into the hill of the Lord? and who ſhall ſtand in his holy place?

Ver. 4. He that hath clean hands, and a pure heart.

Pſ. xviii. 26. With the pure thou wilt ſhew thyſelf pure.

Pſ. lxxiii. 1. Truly God is good to Iſrael, even to ſuch as are of a clean heart.

2 *Tim.* ii. 21. If a man therefore purge himſelf from

from theſe, he ſhall be a veſſel unto honour, ſanctified and meet for the maſter's uſe, and prepared unto every good work.

Tit. i. 15. Unto the pure all things are pure.

XIV.

To DILIGENCE.

Prov. x. 4. The hand of the diligent maketh rich.

Prov. xii. 24. The hand of the diligent ſhall bear rule; but the ſlothful ſhall be under tribute.

Ver. 27. The ſubſtance of a diligent man is precious.

Ver. 11. He that tilleth his land ſhall be ſatisfied with bread.

Prov. xiii. 4. The ſoul of the ſluggard deſireth, and hath nothing; but the ſoul of the diligent ſhall be made fat.

Ver. 11. Wealth gotten by vanity ſhall be diminiſhed; but he that gathereth by labour ſhall increaſe.

Prov. xiv. 23. In all labour there is profit; but the talk of the lips tendeth only to penury.

Prov. xxi. 5. The thoughts of the diligent tend only to plenteouſneſs; but of every one that is haſty, only to want.

Prov. xxii. 29. Seeſt thou a man diligent in his buſineſs; he ſhall ſtand before kings, he ſhall not ſtand before mean men.

Prov. xxviii. 19. He that tilleth his land ſhall have plenty of bread; but he that followeth after vain perſons, ſhall have poverty enough.

To improving our talents.

Matt. xxv. 23. Well done, good and faithful ſervant; thou haſt been faithful over a few things; I will make thee ruler over many things: Enter thou into the joy of thy Lord.

Ver. 29. Unto every one that hath, ſhall be given, and he ſhall have abundance. *Matt.* xiii. 12.

Moderation in ſleep. *Prov.* xx. 13. Love not ſleep, leſt thou come to poverty; open thine eyes, and thou ſhalt be ſatisfied with bread.

XV.

To the JUST *and* HONEST.

Deut. xvi. 20. That which is altogether juſt ſhalt thou follow, that thou mayeſt live, and inherit the land which the Lord thy God giveth thee.

Deut. xxv. 15. Thou ſhalt have a perfect and juſt weight; a perfect and juſt meaſure ſhalt thou have; that thy days may be lengthened in the land which the Lord thy God giveth thee.

Prov. xi. 1. A falſe balance is an abomination unto the Lord; but a juſt weight is his delight.

Prov. xv. 27. He that is greedy of gain, troubleth his own houſe; but he that hateth gifts, ſhall live.

Prov. xvi. 8. Better is a little with righteouſneſs, than great revenues, without right.

Prov. xxviii. 20. A faithful man abounds with bleſſings; but he that maketh haſte to be rich, ſhall not be innocent.

Prov. xxi. 3. To do juſtice and judgment is more acceptable to the Lord, than ſacrifice.

Prov. xii. 21. There ſhall no evil happen to the juſt; but the wicked ſhall be filled with miſchief.

Iſa. xxxiii. 15. He that walketh righteouſly, and ſpeaketh uprightly; he that deſpiſeth the gain of oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his ears from hearing of blood, and ſhutteth his eyes from ſeeing evil:

Ver. 16. He ſhall dwell on high; his place of defence ſhall be the munition of rocks: bread ſhall be given him, his waters ſhall be ſure.

Iſa. lvi. 1. Thus ſaith the Lord, keep ye judgment, and do juſtice; for my ſalvation is near to come, and my righteouſneſs to be revealed.

Ver.

Ver. 2. Bleſſed is the man that doth this, and the ſon of man that layeth hold on it.

Ezek. xviii. 5. If a man be juſt, and do that which is lawful and right;

Ver. 7. And hath not oppreſſed any, but hath reſtored to the debtor his pledge; hath ſpoiled none by violence; hath given his bread to the hungry, and hath covered the naked with a garment:

Ver. 8. He that hath not given forth upon uſury, neither hath taken any increaſe; that hath withdrawn his hand from iniquity; hath executed true judgment between man and man;

Ver. 9. Hath walked in my ſtatutes, and hath kept my judgments, to deal truly: he is juſt, he ſhall ſurely live, ſaith the Lord.

Pſ. xv. 5. He that putteth not out his money to uſury, nor taketh a reward againſt the innocent: he that doth theſe things, ſhall never be moved.

XVI.

To TRUTH.

Pſ. xv. 1. Lord, who ſhall abide in thy tabernacle? Who ſhall dwell in thy holy hill?

Ver. 2. He that ſpeaketh the truth in his heart.

Prov. xii. 19. The lip of truth ſhall be eſtabliſhed for ever; but a lying tongue is but for a moment.

Ver. 22. Lying lips are abomination to the Lord; but they that deal truly, are his delight.

1 *Pet.* iii. 10. He that will love life, and ſee good days, let him reſtrain his tongue from evil, and his lips that they ſpeak no guile. *Pſal.* xxxiv. 12, 13.

XVII.

To CANDOUR.

In judging. *Matt.* vii. 1. Judge not, that ye be not judged.

Ver.

Ver. 2. For with what judgment ye judge, ye ſhall be judged; and with what meaſure ye mete, it ſhall be meaſured to you again.

In ſpeaking. *Pſa.* xv. 1. Lord, who ſhall dwell, &c.

Ver. 3. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour.

XVIII.

To CONTENTMENT *and* MORTIFICATION.

Prov. xiv. 30 A ſound heart is the life of the fleſh, but envy the rottenneſs of the bones.

Prov. xv. 15. All the days of the afflicted are evil; but he that is of a merry heart, hath a continual feaſt.

Prov. xvii. 22. A merry heart doth good like a medicine; but a broken ſpirit drieth the bones.

Prov. xxiii. 17. Let not thine heart envy ſinners; but be thou in the fear of the Lord all the day long.

Ver. 18. For ſurely there is an end, and thine expectation ſhall not be cut off.

1 *Tim.* vi. 6. Godlineſs with contentment is great gain.

Heb. xiii. 5. Let your converſation be without covetouſneſs, and be content with ſuch things as you have: For he hath ſaid, I will never leave thee nor forſake thee.

To mortification. *Rom.* viii. 13. If ye, through the ſpirit, do mortify the deeds of the body, ye ſhall live.

Matt. v. 29. If thy right eye offend thee, pluck it out, and caſt it from thee; for it is profitable for thee, that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

Ver.

Ver. 30. And if thy right hand offend thee, cut it off, and caſt it from thee; for it is profitable for thee, that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

To the Spiritually-minded.

Rom. viii. 6. To be carnally-minded, is death; but to be ſpiritually-minded, is life and peace.

CHAP.

CHAP. III.

PROMISES *to* DUTIES *belonging to* BOTH TABLES.

I.

To the MEEK, HUMBLE, CONTRITE.

To the meek PSALM xxii. 26. The meek ſhall eat, and be ſatisfied: They ſhall praiſe the Lord that ſeek him; your heart ſhall live for ever.

Pſa. xxv. 9. The meek will he guide in judgment, and the meek will he teach his way.

Pſa. xxxvii. 11. The meek ſhall inherit the earth, and ſhall delight themſelves in the abundance of peace.

Matt. v. 5. Bleſſed are the meek, for they ſhall inherit the earth.

Pſa. cxlvii. 6. The Lord lifteth up the meek: He caſteth the wicked down to the ground.

Pſa. cxlix. 4. The Lord taketh pleaſure in his people; he will beautify the meek with his ſalvation.

Zeph. ii. 3. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; ſeek righteouſneſs, ſeek meekneſs: it may be ye ſhall be hid in the day of the Lord's anger.

Iſa. xi. 4. With righteouſneſs ſhall he judge the poor, and reprove with equity for the meek of the earth.

Iſa. xxix. 19. The meek ſhall increaſe their joy in the Lord, and the poor among men ſhall rejoice in the holy one of Iſrael.

1 *Pet.*

1 *Pet.* iii. 3. Whoſe adorning, let it not be that outward adorning of platting the hair, and of wearing of gold, or of putting on of apparel:

Ver. 4. But let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price

Prov. xiv. 29. He that is ſlow to wrath, is of great underſtanding.

Prov. xv. 18. He that is ſlow to anger, appeaſeth ſtriſe.

Ver. 1. A ſoft anſwer turneth away wrath.

Prov. xvi. 32. He that is ſlow to anger, is better than the mighty; and he that ruleth his ſpirit, than he that taketh a city.

Prov. xix. 11. The diſcretion of a man deferreth his anger, and it is his glory to paſs over a tranſgreſſion.

Prov. xx. 3. It is an honour to a man to ceaſe from ſtrife.

To the humble. *Job* xxii. 29. He ſhall ſave the humble perſon.

Pſ. ix. 12. He forgetteth not the cry of the humble.

Pſ. x. 17. Lord, thou haſt heard the deſire of the humble.

Pſ. cxxxviii. 6. Though the Lord be high, yet hath he reſpect unto the lowly: but the proud he knoweth afar off.

Prov. iii. 34. Surely, he ſcorneth the ſcorners; but he giveth grace to the humble.

James iv. 6. Wherefore he ſaith, he reſiſteth the proud, but giveth grace unto the humble. 1 *Pet.* v. 5.

Prov. xi. 2. When pride cometh, then cometh ſhame; but with the lowly is wiſdom.

Prov. xv. 33. The fear of the Lord is the inſtruction of wiſdom; and before honour is humility.

Prov.

Prov. xviii. 12. Before deſtruction, the heart of man is haughty; and before honour is humility.

Prov. xxix. 23. A man's pride ſhall bring him low; but honour ſhall uphold the humble in ſpirit.

Prov. xvi. 19. Better is it to be of an humble ſpirit with the lowly, than to divide the ſpoil with the proud.

Prov. xxii. 4. By humility, and the fear of the Lord, are riches, honour, and life.

Matt. xxiii. 12. Whoſoever ſhall exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted. *Luke* xviii. 14.

Matt. xviii. 4. Whoſoever ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven.

To the contrite and mourners.

Pſ. xxxiv. 18. The Lord is nigh unto them that are of a broken heart, and ſaveth ſuch as be of a contrite ſpirit.

Pſ. li. 17. The ſacrifices of God, are a broken ſpirit; a broken and a contrite heart, O God, thou wilt not deſpiſe.

Pſ. xlvii. 3. He healeth the broken in heart, and bindeth up their wounds.

Eccl. vii. 3. Sorrow is better than laughter; for by the ſadneſs of the countenance, the heart is made better.

Iſa. lvii. 15. Thus ſaith the high and lofty one that inhabiteth eternity, whoſe name is HOLY, I dwell in the high and holy place; with him alſo that is of a contrite and humble ſpirit; to revive the ſpirit of the humble, and to revive the heart of the contrite ones.

Iſa. lxvi. 2. To this man will I look, even to him that is of a poor and contrite ſpirit, and trembleth at my word.

Matt. v. 3. Bleſſed are the poor in ſpirit; for theirs is the kingdom of heaven.

Ver. 4. Bleſſed are they that mourn, for they ſhall be comforted.

II.

II.

To them that SUFFER *for* RIGHTEOUSNESS *Sake.*

Matt. v. 10. Bleſſed are they which are perſecuted for righteouſneſs ſake; for theirs is the kingdom of heaven.

Ver. 11. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſely, for my ſake.

Ver. 12. Rejoice, and be exceeding glad, for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

Matt. x. 39. He that findeth his life, ſhall loſe it; and he that loſeth his life for my ſake, ſhall find it.

Matt. xix. 29. Every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my name's ſake, ſhall receive an hundred-fold, and ſhall inherit everlaſting life.

2 *Cor.* iv. 9. Perſecuted, but not forſaken.

2 *Tim.* ii. 12. If we ſuffer, we ſhall alſo reign with him.

Rom. viii. 17. If ſo be that we ſuffer with him, that we may be alſo glorified together.

Ver. 35. Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or the word?

Ver. 36. (As it is written, for thy ſake we are killed all the day long; we are accounted as ſheep for the ſlaughter.)

Ver. 37. Nay, in all theſe things we are more than conquerors through him that loved us.

Heb. x. 34. For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, knowing in yourſelves, that ye have a better and an induring ſubſtance.

Ver. 35. Caſt not away therefore your confidence, which hath great recompence of reward.

1 *Pet.* iii. 14. If ye ſuffer for righteouſneſs ſake, happy are ye: and be not afraid of their terror, neither be troubled;

Ver. 17. For it is better, if the will of God be ſo, that ye ſuffer for well-doing, than for evil-doing.

1 *Pet.* iv. 12. Beloved, think it not ſtrange concerning the fiery trial, which is to try you, as though ſome ſtrange thing happened unto you:

Ver. 13. But rejoice, inaſmuch as ye are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.

Ver. 14. If ye be reproached for the name of Chriſt, happy are ye; for the Spirit of glory and of God reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified.

To them that are excommunicated unjuſtly.

Iſa. lxvi. 5. Hear the word of the Lord, ye that tremble at his word: your brethren that hated you, that caſt you out for my name's ſake, ſaid, Let the Lord be glorified: but he ſhall appear to your joy, and they ſhall be aſhamed.

Luke vi. 22. Bleſſed are ye, when men ſhall hate you, and when they ſhall ſeparate you from their company, and ſhall reproach you, and caſt out your name as evil, for the ſon of man's ſake.

Ver. 23. Rejoice ye in that day, and leap for joy, for behold, your reward is great in heaven.

III.

To PATIENCE *and* SUBMISSION.

Lam. iii. 26. It is good that a man ſhould both hope, and quietly wait for the ſalvation of the Lord.

Ver. 27. It is good for a man that he bear the yoke in his youth.

Ver.

Ver. 28. He ſitteth alone and keepeth ſilence, becauſe he hath borne it upon him.

Ver. 29. He putteth his mouth in the duſt, if ſo be there may be hope.

Ver. 31. For the Lord will not caſt off for ever.

Heb. x. 35. Caſt not away your confidence, which hath great recompence of reward.

Ver. 36. For ye have need of patience, that after ye have done the will of God, ye might receive the promiſe.

Ver. 37. For yet a little while, and he that ſhall come will come, and will not tarry.

Heb. vi 12. That ye be not ſlothful, but followers of them, who through faith and patience inherit the promiſes.

Jam. i. 2. My brethren, count it all joy when ye fall into divers temptations:

Ver. 3. Knowing this, that the trying of your faith worketh patience.

Ver. 4. But let patience have her perfect work, that ye may be perfect and intire, wanting nothing.

Ver. 12. Bleſſed is the man that endureth temptation; for when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.

Rom. v. 3. We glory in tribulation, knowing that tribulation worketh patience;

Ver. 4. And patience, experience; and experience, hope.

Prov. x. 28. The hope of the righteous ſhall be gladneſs.

1 *Pet.* v. 6. Humble yourſelves under the mighty hand of God, that ye may be exalted in due time.

James iv. 10. Humble yourſelves in the ſight of the Lord, and he ſhall lift you up.

James v. 7. Be patient, brethren, unto the coming of the Lord. Behold, the huſbandman waiteth for the precious fruit of the earth, and hath long

patience for it, until he receive the early and the latter rain.

Ver. 8. Be ye alſo patient; ſtabliſh your hearts: for the coming of the Lord draweth nigh.

Ver. 11. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord, that the Lord is very pitiful, and of tender mercy.

1 *Pet.* ii. 20. If when ye do well, and ſuffer for it, ye take it patiently, this is acceptable with God.

IV.

To PERSEVERANCE.

Matt. x. 22. He that endureth to the end ſhall be ſaved. chap. xxiv. 13.

John viii. 31. If ye continue in my word, then are ye my diſciples indeed.

Ver. 32. And ye ſhall know the truth, and the truth ſhall make you free.

John xv. 7. If ye abide in me, and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you.

1 *Cor.* xv. 58. My beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not vain in the Lord.

Gal. vi. 9. Let us not be weary in well-doing; for in due ſeaſon we ſhall reap, if we faint not.

Heb. iii. 14. We are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end.

Heb. x. 23. Let us hold faſt the profeſſion of our faith without wavering, for he is faithful that promiſed.

Ver. 35. Caſt not away your confidence, which hath great recompence of reward.

1 *John* ii. 24. Let that abide in you, which ye have

have heard from the beginning. If that which ye have heard from the beginning ſhall remain in you, ye ſhall alſo continue in the Son, and in the Father.

Ver. 28. And now, little children, abide in him, that when he ſhall appear, we may have confidence, and not be aſhamed before him at his coming.

2 *John ver.* 8. Look to yourſelves, that we loſe not the things which we have wrought, but that we receive a full reward.

Ver. 9. Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God: He that abideth in the doctrine of Chriſt, he hath both the Father and the Son.

Rev. ii. 10. Be thou faithful unto death, and I will give thee a crown of life.

To him that overcomes.

Rev. ii. 7. To him that overcometh, will I give to eat of the tree of life, which is in the midſt of the Paradiſe of God.

Ver. 11. He that overcometh, ſhall not be hurt of the ſecond death.

Ver. 17. To him that overcometh, will I give to eat of the hidden manna; and will give him a white ſtone, and in the ſtone a new name written, which no man knoweth, ſaving he that receiveth it.

Ver. 26. And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations.

Ver. 27. And he ſhall rule them with a rod of iron: as the veſſels of a potter ſhall they be broken to ſhivers (even as I received of my Father.)

Ver. 28. And I will give him the morning ſtar.

Rev. iii. 5. He that overcometh, the ſame ſhall be cloathed in white raiment, and I will not blot out his name out of the book of life; but I will confeſs his name before my Father, and before his angels.

Ver. 12. Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which his New Jeruſalem, which cometh down out of heaven from my God; and I will write upon him my new name.

Ver. 21. To him that overcometh, will I grant to ſit with me in my throne; even as I alſo overcame, and am ſet down with my Father in his throne.

Rev. xxi. 7. He that overcometh, ſhall inherit all things; and I will be his God, and he ſhall be my ſon.

AN APPENDIX OF PROMISES RELATING TO THE STATE of the CHURCH.

See Introduction XVIII

I.

Of the Enlargement *of the* CHURCH, *and the* Spreading *of the* GOSPEL *and* KINGDOM *of* CHRIST *through the World.*

PSALM ii. 8. Aſk of me, and I will give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.

Ver. 9. Thou ſhalt break them with a rod of iron; thou ſhalt daſh them in pieces like a potter's veſſel.

Pſ. xxii. 27. All the ends of the earth ſhall remember, and turn unto the Lord; and all the kindreds of the nations ſhall worſhip before him.

Ver. 28. For the kingdom is the Lord's; and he is the governor among the nations.

Pſ.

Pſ. lxvii. 2. That thy way may be known upon earth, thy ſaving health among all nations.

Ver. 7. God ſhall bleſs us, and all the ends of the earth ſhall fear him.

Pſ. lxviii. 33. Princes ſhall come out of Egypt; Ethiopia ſhall ſoon ſtretch out her hands unto God.

Pſ. lxxii. 8. He ſhall have dominion from ſea to ſea, and from the river unto the ends of the earth.

Ver. 11. Yea, all kings ſhall fall down before him; all nations ſhall ſerve him.

Ver. 17. His name ſhall endure for ever; his name ſhall be continued as long as the ſun; and men ſhall be bleſſed in him; all nations ſhall call him bleſſed.

Ver. 19. Let the whole earth be filled with his glory.

Pſ. lxxxvi. 9. All nations whom thou haſt made, ſhall come and worſhip before thee, O Lord, and ſhall glorify thy name.

Pſ. cii. 15. The Heathen ſhall fear the name of the Lord, and all the kings of the earth thy glory.

Ver. 16. When the Lord ſhall build up Zion, he ſhall appear in his glory.

Pſ. cx. 3. Thy people ſhall be willing in the day of thy power, in the beauties of holineſs from the womb of the morning: thou haſt the dew of thy youth.

Iſa. ii. 2. And it ſhall come to paſs in the laſt days that the mountain of the Lord's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills; and all nations ſhall flow unto it.

Ver. 3. And many people ſhall go and ſay, Come ye, and let us go up to the mountain of the Lord, to the houſe of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: For out of Zion ſhall go forth the law,

and

and the word of the Lord from Jeruſalem. *Mic.* iv. 1, 2.

Iſa. xi. 10. In that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious.

Iſa. xix. 21. And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord in that day, and ſhall do ſacrifice and oblation; yea they ſhall vow a vow unto the Lord, and perform it.

Ver. 24. In that day ſhall Iſrael be the third with Egypt, and with Aſſyria, even a bleſſing in the midſt of the land.

Ver. 25. Whom the Lord of Hoſts ſhall bleſs, ſaying, Bleſſed be Egypt my people, and Aſſyria the work of mine hands, and Iſrael mine inheritance. See *ver.* 18, 19, 20, 22, 23.

Iſa. xxiii. 18. And her (Tyre's) merchandize and her hire, ſhall be holineſs unto the Lord: it ſhall not be treaſured nor laid up; for her merchandize ſhall be for them that dwell before the Lord, to eat ſufficiently, and for durable cloathing.

Iſa. xxvii. 6. He ſhall cauſe them that come to Jacob, to take root; Iſrael ſhall bloſſom and bud, and fill the face of the world with fruit.

Iſa. xl. 3. The voice of him that crieth in the wilderneſs, prepare ye the way of the Lord, make ſtrait in the deſart a highway for our God.

Ver. 4. Every valley ſhall be exalted, and every mountain and hill ſhall be brought low; and the crooked ſhall be made ſtraight, and the rough places plain.

Ver. 5. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together: for the mouth of the Lord hath ſpoken it.

Iſa. xlii. 1. Behold my ſervant, whom I uphold; mine elect, in whom my ſoul delighteth: I have put my Spirit upon him; he ſhall bring forth judgment to the Gentiles.

Ver.

Ver. 4. He ſhall not fail, nor be diſcouraged, till he have ſet judgment in the earth; and the iſles ſhall wait for his law.

Ver. 6. I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

Ver. 7. To open the blind eyes, to bring out the priſoners from the priſon, and them that ſit in darkneſs out of the priſon-houſe.

Iſa. xlv. 23. I have ſworn by myſelf, the word is gone forth out of my mouth in righteouſneſs, and ſhall not return, that unto me every knee ſhall bow, every tongue ſhall ſwear.

Ver. 24. Surely, ſhall one ſay, in the Lord have I righteouſneſs and ſtrength: even to him ſhall men come, and all that are incenſed againſt him ſhall be aſhamed. See *ver.* 14.

Iſa. xlix. 6. And he ſaid, it is a light thing that thou ſhouldſt be my ſervant, to raiſe up the tribes of Jacob, and to reſtore the preſerved of Iſrael: I will alſo give thee a light to the Gentiles, that thou mayeſt be my ſalvation unto the ends of the earth.

Ver. 12. Behold, theſe ſhall come from far; and lo, theſe from the north, and from the weſt, and theſe from the land of Sinim.

Ver. 18. Lift up thine eyes round about, and behold, all theſe gather themſelves together, and come to thee: as I live, ſaith the Lord, thou ſhalt ſurely cloath thee with them all, as with an ornament, and bind them on thee as a bride doth.

Ver. 20. The children which thou ſhalt have after thou haſt loſt the other, ſhall ſay again in thine ears, the place is too ſtrait for me; give place, that I may dwell. See *ver.* 8, 9, 11, 19, 21, 22. and *Ch.* lx. 4.

Iſa. li. 4. Hearken unto me, my people, and give ear unto me, O my nation; for a law ſhall proceed

proceed from me, and I will make my judgment to reſt for a light of the people.

Ver. 5. My righteouſneſs is near, my ſalvation is gone forth, and mine arms ſhall judge the people: the iſles ſhall wait upon me, and on mine arm ſhall they truſt.

Ver. 16. I have put my words in thy mouth, and have covered thee in the ſhadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and ſay to Zion, Thou art my people.

Iſa. lii. 10. The Lord hath made bare his holy arm in the eyes of all nations, and all the ends of the earth ſhall ſee the ſalvation of our God.

Iſa. liii. 10. When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand.

Ver. 11. He ſhall ſee of the travail of his ſoul, and ſhall be ſatisfied: by this knowledge ſhall my righteous ſervant juſtify many; for he ſhall bear their iniquities.

Ver. 12. Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong.

Iſa. liv. 1. Sing, O barren, thou that didſt not bear; break forth into ſinging, and cry aloud, thou that didſt not travail with child; for more are the children of the deſolate, than the children of the married wife, ſaith the Lord.

Ver. 2. Inlarge the place of thy tent, and let them ſtretch forth the curtains of thine habitations; ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes.

Ver. 3. For thou ſhalt break forth on the right hand and on the left, and thy ſeed ſhall inherit the Gentiles, and make the deſolate cities to be inhabited.

Iſa.

Iſa. lv. 4. Behold I have given him for a witneſs to the people; a leader and commander to the people.

Ver. 5. Behold, thou ſhalt call a nation that thou knoweſt not: and nations that knew not thee, ſhall run unto thee, becauſe of the Lord thy God, and for the Holy One of Iſrael; for he hath glorified thee.

Iſa. lix. 19. So ſhall they fear the name of the Lord from the weſt, and his glory from the riſing of the ſun: when the enemy ſhall come in like a flood, the Spirit of the Lord ſhall lift up a ſtandard againſt him.

Ver. 20. And the Redeemer ſhall come to Zion, and unto them that turn from tranſgreſſion in Jacob, ſaith the Lord.

Iſa. lx. 3. The Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing.

Ver. 8. Who are theſe that fly as a cloud, and as the doves to their windows?

Ver. 9. Surely the iſles ſhall wait for me, and the ſhips of Tarſhiſh firſt, to bring thy ſons from far, their ſilver and their gold with them, unto the name of the Lord thy God, and unto the Holy One of Iſrael, becauſe he hath glorified thee.

Ver. 10. And the ſons of ſtrangers ſhall build thy walls, *&c.* See *ver.* 4, 5, 6, 7, 11, 16.

Iſa. lxv. 17. Behold, I create new heavens and a new earth, and the former ſhall not be remembred, nor come into mind.

Iſa. lxvi. 8. Who hath heard ſuch a thing? Who hath ſeen ſuch things? Shall the earth be made to bring forth in one day? Or ſhall a nation be born at once? For as ſoon as Zion travailed, ſhe brought forth her children.

Ver 9. Shall I bring to the birth, and not cauſe to bring forth, ſaith the Lord: Shall I cauſe to bring forth, and ſhut the womb? ſaith thy God.

Ver.

Ver. 18. It ſhall come, that I will gather all nations and tongues, and they ſhall ſee my glory.

Ver. 19. And I will ſet a ſign among them, and I will ſend thoſe that eſcape of them unto the nations, to Tarſhiſh, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the iſles afar off, that have not heard my fame, neither have ſeen my glory; and they ſhall declare my glory among the Gentiles.

Ver. 20. And they ſhall bring all your brethren for an offering unto the Lord out of all nations.

Ver. 21. And I will alſo take of them for Prieſts and for Levites, ſaith the Lord

Ver. 23. And it ſhall come to paſs, that from one new moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord.

Dan. ii. 44. And in the days of theſe kings ſhall the God of heaven ſet up a kingdom, which ſhall never be deſtroyed: and the kingdom ſhall not be left to other people; but it ſhall break in pieces and conſume all theſe kingdoms, and it ſhall ſtand for ever.

Dan. vii. 13. And I ſaw in the night viſions, and behold, one like the ſon of man came with the clouds of heaven, and came to the antient of days, and they brought him near before him.

Ver. 14. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, ſhould ſerve him.

Ver. 27. And the kingdom, and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt high, whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him.

Amos ix. 11. In that day will I raiſe up the tabernacle of David that is fallen, and cloſe up the breeches thereof; and I will raiſe up his ruins, and I will build it as in the days of old.

Ver. 12. That they may poſſeſs the remnant of Edom [or, that the reſidue of men might ſeek after the Lord, *Acts* xv. 17.] and of all the heathen which are called by my name, ſaith the Lord, that doth this.

Zech. ii. 10. Sing and rejoice, O daughter of Zion; for lo I come, and I will dwell in the midſt of thee, ſaith the Lord.

Ver. 11. And many nations ſhall be joined to the Lord in that day, and ſhall be my people; and I will dwell in the midſt of thee, and thou ſhalt know that the Lord of Hoſts hath ſent me unto thee.

Zech. vi. 15. And they that are far off, ſhall come and build in the temple of the Lord.

Zech. viii. 21 And the inhabitants of one city ſhall go to another, ſaying, Let us go ſpeedily to pray before the Lord, and to ſeek the Lord of Hoſts! I will go alſo.

Ver. 22 Yea, many people, and ſtrong nations ſhall come to ſeek the Lord of Hoſts in Jeruſalem, and to pray before the Lord.

Ver. 23. Thus ſaith the Lord of Hoſts, in thoſe days it ſhall come to paſs, that ten men ſhall take hold, out of all languages of the nations, even ſhall take hold of the ſkirt of him that is a Jew, ſaying, We will go with you; for we have heard that God is with you.

Zech. xiv. 9. And the Lord ſhall be king over all the earth: in that day ſhall there be one Lord, and his name one.

Mal. i. 11 From the riſing of the ſun, even to the going down of the ſame, my name ſhall be great among the Gentiles, and in every place incenſe ſhall be offered unto my name, and a pure offering; for my name ſhall be great among the heathen, ſaith the Lord of Hoſts.

Mat. viii. 11. I ſay unto you, that many ſhall come from the Eaſt and Weſt, and ſhall ſit down with Abraham,

Abraham, and Iſaac, and Jacob, in the kingdom of heaven.

Mat. xxiv. 14. This goſpel of the kingdom ſhall be preached in all the world, for a witneſs unto all nations; and then ſhall the end come.

John xii. 32. And I, if I be lifted up, will draw all men after me.

Rev. xi. 15. And the ſeventh angel ſounded, and there were great voices in heaven, ſaying, the kingdoms of this world are become the kingdoms of our Lord, and of his Chriſt; and he ſhall reign for ever and ever. See Rev. vii. 9, 10. Rev. xii. 10.

II.

The GLORY *of the* CHURCH.

Pſ. xlv. 13. The king's daughter is all glorious within; her cloathing is of wrought gold.

Pſ. xlvii. 2. Beautiful for ſituation, the joy of the whole earth is Mount Zion, on the ſides of the north, the city of the Great King.

Ver. 12. Walk about Zion, and go round about her; tell the towers thereof:

Ver. 13. Mark ye well her bulwarks, conſider her palaces, that ye may tell it to the generations following.

Pſ. lxxxvii. 3. Glorious things are ſpoken of thee, O city of God.

Iſ. xlvi. 13. I will bring near my righteouſneſs; it ſhall not be far off, and my ſalvation ſhall not tarry; and I will place ſalvation in Zion for Iſrael my glory.

Iſ. liv. 11. O thou afflicted, toſſed with tempeſt, and not comforted, behold, I will lay thy ſtones with fair colours, and lay thy foundations with ſapphires.

Ver. 12. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleaſant ſtones.

Iſ. lx. 1. Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee.

Ver. 2. For behold darkneſs ſhall cover the earth, and groſs darkneſs the people: but the Lord ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee.

Ver. 13. The glory of Lebanon ſhall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my ſanctuary; and I will make the place of my feet glorious.

Ver. 14. Whereas thou haſt been forſaken and hated, ſo that no man went through thee; I will make thee an eternal excellency, a joy of many generations.

Ver. 19. The ſun ſhall be no more thy light by day, neither for brightneſs ſhall the moon give light unto thee; but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory.

Ver. 20. Thy ſun ſhall no more go down, neither ſhall thy moon withdraw itſelf; for the Lord ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended.

Iſ. lxii. 2. The Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory; and thou ſhalt be called by a new name, which the mouth of the Lord ſhall name.

Ver. 3. Thou ſhalt alſo be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

Rev. xxi. 10. And he carried me away in the Spirit, to a great and high mountain, and ſhewed me that great city, the holy Jeruſalem, deſcending out of heaven from God.

Ver. 11. Having the glory of God: And her light was like unto a ſtone moſt precious; even like a jaſper-ſtone, clear as chryſtal. See *ver.* 18, 21.

Ver. 22. And I ſaw no temple therein; for the Lord God Almighty, and the Lamb, are the temple of it.

Ver. 23.

Ver. 23. And the city had no need of the ſun, neither of the moon to ſhine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

Ver. 24. And the nations of them which are ſaved, ſhall walk in the light of it; and the kings of the earth do bring their glory and honour into it.

Ver. 25. And the gates of it ſhall not be ſhut at all by day; for there ſhall be no night there.

Ver. 26. And they ſhall bring the glory and honour of the nations into it.

III.

Promiſes of the Increaſe of LIGHT *and* KNOWLEDGE, *and of the Means of* GRACE.

Iſ. xi. 4. The earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea.

Iſ. xxv. 6. And in this mountain ſhall the Lord of Hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

Ver. 7. And he will deſtroy in this mountain the face of the covering caſt over all people, and the veil that is ſpread over all nations.

Iſ. xxix. 18. In that day ſhall the deaf hear the words of the book, and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs.

Ver. 24. They alſo that erred in ſpirit, ſhall come to underſtanding; and they that murmured, ſhall learn doctrine.

Iſ. xli. 18. I will open rivers in high places, and fountains in the midſt of the valleys: I will make the wilderneſs a pool of water, and the dry land ſprings of water.

Ver. 19. I will plant in the wilderneſs the cedar, the ſhittah-tree, and the myrtle, and the oil-tree; I will ſet in the deſart the fir-tree, and the pine, and the box-tree together. See chap. xxxv. 6, 7, 8.

Iſ. lii. 7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation, that ſaith unto Zion, Thy God reigneth.

Ver. 8. Thy watchman ſhall lift up the voice; with the voice together ſhall they ſing; for they ſhall ſee eye to eye, when the Lord ſhall bring again Zion.

Iſ. liv. 13. And all thy children ſhall be taught of the Lord.

Dan. xii. 4. Many ſhall run to and fro, and knowledge ſhall be increaſed.

IV.

Promiſes of PURITY, HOLINESS, *and* RIGHTEOUSNESS *in the* CHURCH.

Iſ. iv. 3. And it ſhall come to paſs, that he that is left in Zion, and he that remaineth in Jeruſalem, ſhall be called holy; even every one that is written among the living in Jeruſalem.

Ver. 4. When the Lord ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged the blood of Jeruſalem from the midſt thereof, by the ſpirit of judgment, and by the ſpirit of burning.

Iſ. xxxii. 15. Until the ſpirit be poured upon us from on high, and the wilderneſs be a fruitful field, and the fruitful field be counted for a foreſt:

Ver. 16. Then judgment ſhall dwell in the wilderneſs, and righteouſneſs remain in the fruitful field.

Iſ. xxxiii. 5. The Lord is exalted, for he dwelleth on high: he hath filled Zion with judgment and righteouſneſs.

Ver. 6. And wiſdom and knowledge ſhall be the ſtability of thy times, and ſtrength of ſalvation: the fear of the Lord is his treaſure.

Iſ. xlv. 8. Drop down, ye heavens from above, and let the ſkies pour down righteouſneſs; let the earth

earth open, and let them bring forth ſalvation, and let righteouſneſs ſpring up together: I the Lord have created it.

Pſ. lxxxv. 10. Mercy and truth are met together: righteouſneſs and peace have kiſſed each other.

Ver. 11. Truth ſhall ſpring out of the earth; and righteouſneſs ſhall look down from heaven.

Ver. 13. Righteouſneſs ſhall go before him, and ſhall ſet us in the way of his ſteps.

Iſ. lx. 21. Thy people ſhall be all righteous; they ſhall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

Iſ. lvi. 11. As the earth bringeth forth her bud, and as the garden cauſeth the things that are ſown in it, to ſpring forth; ſo the Lord God will cauſe righteouſneſs and praiſe to ſpring forth before all the nations.

Mal. iii. 43. He ſhall ſit as a refiner and purifier of ſilver, and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs.

Ver. 4. Then ſhall the offering of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years.

Pſ. lxxii. 5. They ſhall fear thee as long as the ſun and moon endure, throughout all generations.

Zech. xiv. 20. In that day ſhall there be upon the bells of the horſes, Holineſs unto the Lord; and the pots in the Lord's houſe, ſhall be like the bowls before the altar.

Ver. 21. Yea, every pot in Jeruſalem, and in Judah, ſhall be holineſs unto the Lord of Hoſts; and all they that ſacrifice, ſhall come and take of them, and ſeeth therein: and in that day there ſhall be no more the Canaanite in the houſe of the Lord of hoſts.

Rev.

Rev. xix. 8. And to her [the Lamb's wife] was granted, that ſhe ſhould be arrayed in fine linen, clean and white: for the fine linen is the righteouſneſs of the ſaints.

V.

Promiſes of PEACE, LOVE, *and* UNITY.

Iſ. ii. 4. And they ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks: nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more.

Iſ. xi. 6. The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child ſhall lead them.

Ver. 7. And the cow and the bear ſhall feed; their young ones ſhall lie down together; and the lion ſhall eat ſtraw like the ox.

Ver. 8. And the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice den.

Ver. 9. They ſhall not hurt nor deſtroy in all my holy mountain.

Ver. 13. The envy alſo of Ephraim ſhall depart, and the adverſaries of Judah ſhall be cut off: Ephraim ſhall not envy Judah, and Judah ſhall not vex Ephraim.

Pſ. lxxii. 3. The mountains ſhall bring peace to the people, and the little hills by righteouſneſs.

Ver. 7. In his days ſhall the righteous flouriſh; and abundance of peace, ſo long as the moon endureth.

John xvii. 20. Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word:

Ver. 21. That they all may be one, as thou, Father, art in me, and I in thee; that they alſo may be one in us, that the world may believe thou haſt ſent me.

Ver.

Ver. 22. And in the glory which thou gaveſt me, I have given them, that they may be one, even as we are one.

Ver. 23. In them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

Eph. iv. 16. From whom (Chriſt) the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of itſelf in love.

VI.

Promiſes of the SUBMISSION *and the* DESTRUCTION *of the* ENEMIES *of the* CHURCH.

Pſ. cx. 2. The Lord ſhall ſend the rod of thy ſtrength out of Zion: Rule thou in the midſt of thy enemies.

Ver. 5. The Lord at thy right hand ſhall ſtrike through kings, in the day of his wrath.

Ver. 6. He ſhall judge among the heathen: he ſhall fill the places with dead bodies: he ſhall wound the heads over many countries.

Iſ. xi. 4. He ſhall ſmite the earth with the rod of his mouth; and with the breath of his lips ſhall he ſlay the wicked.

Iſ. xxvii. 1. In that day the Lord with his ſore and great and ſtrong ſword ſhall puniſh leviathan, the piercing ſerpent; even leviathan, that crooked ſerpent; and he ſhall ſlay the dragon that is in the ſea.

Iſ. xli. 11. Behold all they that were incenſed againſt thee, ſhall be aſhamed and confounded; they ſhall be as nothing: and they that ſtrive with thee, ſhall periſh.

Ver. 12. Thou ſhalt ſeek them, and ſhalt not find them, even them that contended with thee: they that

that war againſt thee ſhall be as nothing, and as a thing of nought. See *ver.* 15, 16.

Iſa. xlix. 24. Shall the prey be taken from the mighty, or the lawful captive delivered?

Ver. 25. But thus ſaith the Lord, Even the captives of the mighty ſhall be taken away, and the prey of the terrible ſhall be delivered; for I will contend with him that contendeth with thee, and I will ſave thy children.

Ver. 26. And I will feed them that oppreſs thee with their own fleſh, and they ſhall be drunken with their own blood, as with ſweet wine; and all fleſh ſhall know that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Jacob.

Iſa. lix. 19. When the enemy ſhall come in like a flood, the Spirit of the Lord ſhall lift up a ſtandard againſt him.

Iſa. lx. 14. The ſons alſo of them that afflicted thee, ſhall come bending unto thee, and all they that deſpiſed thee, ſhall bow themſelves down at the ſoals of thy feet; and they ſhall call thee, The City of the Lord, The Zion of the Holy One of Iſrael.

The deſtruction of Antichriſt, and of Babylon, &c.

2 *Theſſ.* ii, 8. Then ſhall the wicked be revealed, whom the Lord ſhall conſume with the Spirit of his mouth, and deſtroy with the brightneſs of his coming. See *Dan.* vii. 24, 25, 26.

Rev. xiv. 9. If any man worſhip the beaſt and his image, and receive his mark upon his forehead, or in his hand;

Ver. 10. The ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation,

Rev. xvii. 1. Come hither, I will ſhew thee the judgment of the great whore, that ſitteth upon many waters, &c.

Ver. 16. And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall make

make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire.

Rev. xviii. 2. Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul ſpirit, and the cage of every unclean and hateful bird. *See to the end of the chapter.*

Rev. xix. 19. And I ſaw the beaſt, and the kings of the earth, and their armies gathered together, to make war againſt him that ſat on the horſe, and againſt his army.

Ver. 20. And the beaſt was taken, and with him the falſe prophet that wrought miracles before him, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image: theſe both were caſt alive into a lake of fire burning with brimſtone.

Rev. xx. 7. And when the thouſand years are expired, Satan ſhall be looſed out of priſon,

Ver 8. And ſhall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the ſand of the ſea.

Ver. 9. And they went up on the breadth of the earth, and compaſſed the camp of ſaints about, and the beloved city; and fire came down from God out of heaven, and devoured them. *See* Ezek. xxxviii. and xxxix.

VII.

Promiſes to the FAVOUR *and* SUBMISSION *of* KINGS *to the* KINGDOM *of* CHRIST.

Iſa. xlix. 7. Thus ſaith the Lord, the Redeemer of Iſrael, and his Holy One, to him whom men deſpiſeth, to him whom the nation abhorreth, to a ſervant of rulers, kings ſhall ſee and ariſe, princes alſo ſhall worſhip, becauſe of the Lord that is faithful, and the Holy One of Iſrael, and he ſhall chuſe thee.

Ver.

Ver. 23. And kings ſhall be thy nurſing fathers, and their queens thy nurſing mothers: they ſhall bow down to thee with their face toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that I am the Lord; for they ſhall not be aſhamed that wait for me.

Iſa. lii. 15. So ſhall he ſprinkle many nations; the kings ſhall ſhut their mouths at him; for that which had not been told them, ſhall they ſee; and that which they had not heard, ſhall they conſider.

Iſa. lx. 3. And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing.

Ver. 10. And the ſons of ſtrangers ſhall build up thy walls, and their kings ſhall miniſter unto thee; for in my wrath I ſmote thee, but in my favour have I had mercy on thee.

Ver. 11. Therefore thy gates ſhall be open continually; they ſhall not be ſhut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

Ver. 16. Thou ſhalt ſuck the milk of the Gentiles, and ſhalt ſuck the breaſt of kings, and ſhalt know, that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob.

VIII.

PROMISES *of the* SECURITY, TRANQUILITY, *and* PROSPERITY *of the* CHURCH.

Iſa. iv. 5. And the Lord will create upon every dwelling-place of Mount Zion, and upon her aſſemblies a cloud, and ſmoke by day, and the ſhining of a flaming fire by night: for upon all the glory ſhall be a defence.

Ver. 6. And there ſhall be a tabernacle for a ſhadow in the day time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain.

Iſa. xxvii. 2. In that day ſing ye unto her, a vineyard of red wine.

Ver.

Ver. 3. I the Lord do keep it; I will water it every moment: leſt any hurt it, I will keep it night and day.

Iſa. xxxiii. 20. Look upon Zion the city of our ſolemnities; thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle that ſhall not be taken down; not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken.

Ver. 21. For there the glorious Lord will be unto us a place of broad rivers and ſtreams, wherein ſhall go no galley with oars, neither ſhall gallant ſhip paſs thereby.

Ver. 22. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will ſave us.

Iſa. liv. 14. In righteouſneſs ſhalt thou be eſtabliſhed: Thou ſhalt be far from oppreſſion, for thou ſhalt not fear; and from terror, for it ſhall not come near thee.

Ver. 15. Behold, they ſhall ſurely gather together, but not by me; whoſoever ſhall gather together againſt thee, ſhall fall for thy ſake.

Ver. 17. No weapon that is formed againſt thee, ſhall proſper; and every tongue that ſhall riſe againſt thee in judgment, thou ſhalt condemn. This is the heritage of the ſervants of the Lord, and their righteouſneſs is of me, ſaith the Lord.

Iſa. lxv. 18. Be you glad, and rejoice for ever in that which I create; for, behold, I create Jeruſalem a rejoicing, and her people a joy.

Ver. 19. And I will rejoice in Jeruſalem, and joy in my people; and the voice of weeping ſhall be no more heard in her, nor the voice of crying.

Iſa. li. 3. The Lord will comfort Zion: he will comfort all her waſte places, and he will make her wilderneſs like Eden, and her deſart like the garden of the Lord; joy and gladneſs ſhall be found therein, thankſgiving, and the voice of melody.

Pſ. cii. 13. Thou ſhalt ariſe, and have mercy upon Zion; for the time to favour her, yea, the ſet time is come.

Ver. 14. For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof.

Ver. 16. When the Lord ſhall build up Zion, he ſhall appear in his glory.

Iſa. lxvi. 10. Rejoice ye with Jeruſalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her.

Ver. 11. That ye may ſuck and be ſatisfied with the breaſts of her conſolation; that ye may milk out and be delighted with the abundance of her glory.

Ver. 12. For thus ſaith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing ſtream: then ſhall ye ſuck, ye ſhall be borne upon her ſides, and be dandled upon her knees. See ver. 13, 14.

Jer. xxxiii. 6. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely.

Mat. xvi. 18. Upon this rock will I build my church, and the gates of hell ſhall not prevail againſt it.

Dan. vii. 27. And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the Moſt High, whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him.

IX.

PROMISES *of the* PERPETUAL CONTINUANCE *of the* CHURCH.

Iſa. lix. 21. As for me, this is my covenant with them, ſaith the Lord, my ſpirit that is upon thee, and my words which I have put into thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, ſaith the Lord, from henceforth and for ever.

Iſa.

Iſa. lxvi. 22. For as the new heavens and the new earth which I will make, ſhall remain before me, ſaith the Lord, ſo ſhall your ſeed and your name remain.

Jer. xxxi. 35. Thus ſaith the Lord, which giveth the ſun for a light by day, and the ordinances of the moon and of the ſtars for a light by night, which divideth the ſea when the waves thereof roar; the Lord of Hoſts is his name.

Ver. 36. If thoſe ordinances depart from before me, ſaith the Lord, then the ſeed of Iſrael alſo ſhall ceaſe from being a nation before me for ever.

Ver. 37. Thus ſaith the Lord, if heaven above can be meaſured, and the foundations of the earth ſearched out beneath; I will alſo caſt off all the ſeed of Iſrael, for all that they have done, ſaith the Lord. See alſo chap. xxxiii. 20, 21, 22, 25, 26.

Dan. vii. 14. His dominion is an everlaſting dominion, which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed.

Mat. xxviii. 20. Lo, I am with you alway, even unto the end of the world.

X.

PROMISES *of the* CONVERSION *and* RESTORATION *of the* JEWS.

Jer. xxx. 9. They ſhall ſerve the Lord their God, and David their king, whom I will raiſe up unto them.

Ver. 10. Therefore fear thou not, O my ſervant Jacob, ſaith the Lord, neither be thou diſmayed, O Iſrael; for lo, I will ſave thee from afar, and thy ſeed from the land of their captivity; and Jacob ſhall return, and ſhall be in reſt and quiet, and none ſhall make him afraid.---See to the end of the chapter.

Jer. xxxi. 1. At the ſame time, ſaith the Lord, will I be the God of all the families of Iſrael, and they ſhall be my people.

Ver. 4. Again I will build thee, and thou ſhalt be built, O Virgin of Iſrael; thou ſhalt again be adorned with thy tabrets, and ſhalt go forth in the dances of them that make merry.

Ver. 10. Hear the word of the Lord, O nations, and declare it in the iſles afar off, and ſay, He that ſcattered Iſrael will gather him, and keep him, as a ſhepherd doth his flock.

Ver. 17. There is hope in thine end, that thy children ſhall come again to their own border.

Ver. 31. Behold, the days come, ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah:

Ver. 32. Not according to the covenant that I made with their fathers, *&c.*

Ver. 33. But this ſhall be the covenant that I will make with the houſe of Iſrael. After thoſe days, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts: and I will be their God, and they ſhall be my people.

Ver. 38. Behold, the days come, ſaith the Lord, that the city ſhall be built to the Lord, from the Tower of Hananiel, unto the Gate of the Corner. *See the whole chapter.*

Jer. xxxii. 41. Yea, I will rejoice over them, to do them good, and I will plant them in this land aſſuredly, with my whole heart, and with my whole ſoul. *See from ver.* 37, *to the end.*

Jer. xxxiii. 7. And I will cauſe the captivity of Judah and the captivity of Iſrael to return, and will build them as at the firſt.

Ver. 8. And I will cleanſe them from all their iniquities, *&c.*

Ver. 9. And it ſhall be to me a name of joy, a praiſe and an honour before all the nations of the earth, which ſhall hear all the good that I do unto them, *&c.*

Ver. 15. In thoſe days, and at that time, will I cauſe the branch of righteouſneſs to grow up unto David,

David, and he ſhall execute judgment and juſtice in the land.

Ver. 16. In thoſe days ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely; and this is the name wherewith ſhe ſhall be called, the Lord our Righteouſneſs.

Ver. 24. Conſidereſt thou not, what this people have ſpoken, ſaying, the two families which the Lord hath choſen, he will even caſt them off? *&c.*

Ver. 25. Thus ſaith the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth:

Ver. 26. Then will I caſt away the ſeed of Jacob and David my ſervant, ſo that I will not take any of his ſeed to be rulers over the ſeed of Abraham, Iſaac, and Jacob: for I will cauſe their captivity to return, and have mercy on them. *To the ſame purpoſe ſee the whole chapter. See alſo* chap. l. 4, 5, 19, 20.

Ezek. xvi. 60. Nevertheleſs, I will remember my covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting covenant.

Ver. 61. Thou ſhalt remember thy ways, and be aſhamed, when thou ſhalt receive thy ſiſters, thine elder and thy younger [Sodom and Samaria, ver. 55.] and I will give them unto thee for daughters, but not by thy covenant, ver. 62, 63.

Ezek. xx. 34. I will bring you out from the people, and will gather you out of the countries, wherein you are ſcattered, with a mighty hand.—

Ver. 35. And I will bring you into the wilderneſs of the people, and there will I plead with you face to face.

Ver. 37. And I will cauſe you to paſs under the rod, and I will bring you into the bond of the covenant.

Ver. 38. And I will purge out from among you the rebels, and them that tranſgreſs againſt me.

Ver. 40. In my holy mountain, in the mountain of the height of Iſrael, ſaith the Lord God, there ſhall all the houſe of Iſrael, all of them in the land, ſerve me; and there will I accept them, and there will I require your offerings, and the firſt-fruits of your oblations, with all your holy things. *See alſo ver.* 41, 44.

Ezek. xxxiv. 23. And I will ſet one ſhepherd over them, and he ſhall feed them, even my ſervant David; he ſhall feed them, and be their ſhepherd.

Ver. 24. And I the Lord will be their God, and my ſervant David a prince among them: I the Lord have ſpoken it.

Ver. 28. And they ſhall no more be a prey among the heathen, neither ſhall the beaſts of the land devour them; but they ſhall dwell ſafely, and none ſhall make them afraid.

Ver. 29. And I will raiſe up for them a plant of renown. *See alſo ver.* 11, 16, *and from ver.* 22. *to the end of the chapter.*

Ezek. xxxvi. 11. I will multiply upon you [the mountains of Iſrael] man and beaſt, and they ſhall increaſe, and bring fruit; and will ſettle you after your old eſtates, and I will do better unto you than at your beginnings, and ye ſhall know that I am the Lord.

Ver. 24. I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Ver. 25. Then will I ſprinkle clean water upon you, and ye ſhall be clean; from all your filthineſs, and from all your idols, will I cleanſe you.

Ver. 26. A new heart alſo will I give you, *&c.*

Ver. 33. In the day that I ſhall have cleanſed you from all your iniquities, I will alſo cauſe you to dwell in the cities, and the waſtes ſhall be builded. *See the whole chapter; as alſo chap.* xxxvii.

Ezek.

Ezek. xxxvii. 25. And they ſhall dwell in the land that I have given unto Jacob my ſervant, wherein your fathers have dwelt; and they ſhall dwell therein, even they, and their children, and their children's children, for ever, and my ſervant David ſhall be their prince for ever.

Hoſ. i. 10. Yet the number of the children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor numbered; and it ſhall come to paſs, that in the place where it was ſaid unto them, ye are not my people, there it ſhall be ſaid unto them, ye are the ſons of the living God.

Ver. 11. Then ſhall the children of Judah, and the children of Iſrael, be gathered together, and appoint themſelves one head, and they ſhall come up out of the land; great ſhall be the day of Jezreel.

Hoſ. ii. 14. Behold, I will allure her, and bring her into the wilderneſs, and ſpeak comfortably unto her.

Ver. 15. And I will give her vineyards from thence, and the Valley of Achor for a door of hope; and ſhe ſhall ſing there, as in the days of her youth, and as in the day when ſhe came up out of the land of Egypt.

Ver. 19. And I will betroth thee unto me for ever, *&c. See from ver.* 16. *to the end.*

Hoſ. iii. 4. The children of Iſrael ſhall abide many days without a king, and without a prince, and without a ſacrifice, and without an image, and without an ephod, and without teraphim.

Ver. 5. Afterward ſhall the children of Iſrael return, and ſeek the Lord their God, and David their king, and ſhall fear the Lord and his goodneſs in the latter days. *See alſo chap.* xiv.

Joel iii. 1. Behold, in thoſe days, and in that time, when I ſhall bring again the captivity of Judah and of Jeruſalem;

Ver.

Ver. 2. I will alſo gather all nations, and will bring them down into the valley of Jehoſhaphat, and will plead with them for my people, *&c.*

Ver. 17. So ſhall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then ſhall Jeruſalem be holy, and there ſhall be no more ſtrangers paſs through her any more.

Ver. 20. Judah ſhall dwell for ever, and Jeruſalem from generation to generation. *See alſo ver.* 7, 14, 16, 18, 21.

Amos ix. 14. And I will bring again the captivity of my people Iſrael, and they ſhall build the waſte cities, and inhabit them.——

Ver. 15. And I will plant them upon their land, and they ſhall be no more pulled up out of their land, which I have given them, ſaith the Lord thy God.

Obad. ver. 17. Upon Mount Zion ſhall be deliverance, and there ſhall be holineſs, and the houſe of Jacob ſhall poſſeſs their poſſeſſions.

Ver. 21. And ſaviours ſhall come upon Mount Zion to judge the Mount of Eſau, and the kingdom ſhall be the Lord's.

Mich. ii. 12. I will ſurely aſſemble, O Jacob, all of thee; I will ſurely gather the remnant of Iſrael, I will put them together as the ſheep of Bozrah, as the flock in the midſt of their fold; they ſhall make great noiſe, by reaſon of the multitude of men.

Ver. 13. The breaker is come up before them; they have broken up, and have paſſed through the gate, and are gone out by it; and their king ſhall paſs before them, and the Lord on the head of them.

Mich. v. 3. Therefore will he give them up, until the time that ſhe which travaileth, hath brought forth; then the remnant of his brethren ſhall return unto the children of Iſrael.

Ver.

Ver. 4. And he ſhall ſtand and feed in the ſtrength of the Lord, in the majeſty of the name of the Lord his God, and they ſhall abide, for now ſhall he be great unto the ends of the earth.

Ver. 7. And the remnant of Jacob ſhall be in the midſt of many people, as a dew from the Lord, as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men.

Ver. 13. Thy graven images alſo will I cut off, and thy ſtanding images out of the midſt of thee, and thou ſhalt no more worſhip the work of thine hands. *See the whole chapter; and chap.* iv. *and chap.* vii. 14, 17. *See alſo* Zeph. iii. 9. *to the end.*

Zech. ii. 10. Sing and rejoice, O daughter of Zion; for lo I come, and I will dwell in the midſt of thee, ſaith the Lord.

Ver. 12. And the Lord ſhall inherit Judah, his portion in the holy land, and ſhall chooſe Jeruſalem again.

Zech. x. 6. And I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph, and I will bring them again to place them; for I have mercy upon them, and they ſhall be as though I had not caſt them off; for I am the Lord their God, and will hear them.

Ver. 7. I will hiſs for them, and gather them, for I have redeemed them; and they ſhall increaſe, as they have increaſed.

Ver. 9. And I will ſow them among the people, and they ſhall remember me in far countries, and they ſhall live with their children, and turn again. *See the whole chapter.*

Zech. xii. 6. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a ſheaf; and they ſhall devour all the people round about, on the right hand and on the left; and Jeruſalem ſhall be inhabited again, in her own place, even in Jeruſalem.

Ver.

Ver. 10. And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and ſupplications; and they ſhall look upon me, whom they have pierced, *&c. See the whole chapter.*

Zech. xiv. 11. And men ſhall dwell in it [*i. e. all the land*] and there ſhall be no more utter deſtruction; but Jeruſalem ſhall be ſafely inhabited. *See the whole chapter.*

Luke xxi. 24. Jeruſalem ſhall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

2 Cor. iii. 15. Even unto this day, when Moſes is read, the veil is upon their heart.

Ver. 16. Nevertheleſs, when it ſhall turn unto the Lord, the veil ſhall be taken away.

Rom. xi. 2. God hath not caſt away his people, which he foreknew.

Ver. 12. If the fall of them be the riches of the world, and the diminiſhing of them the riches of the Gentiles; how much more their fulneſs?

Ver. 15. For if the caſting away of them be the reconciling of the world, what ſhall the receiving of them be, but life from the dead?

Ver. 23. And they alſo, if they abide not ſtill in unbelief, ſhall be graffed in; for God is able to graff them in again.

Ver. 24. How much more ſhall theſe, which be the natural branches, be graffed in their own olive-tree?

Ver. 25. For I would not, brethren, that ye ſhould be ignorant of this myſtery (leſt you ſhould be wiſe in your own conceit) that blindneſs in part is happened unto Iſrael, until the fulneſs of the Gentiles be come in.

Ver. 26. Then all Iſrael ſhall be ſaved; as it is written, There ſhall come out of Zion the deliverer, and ſhall turn away the ungodlineſs from Jacob.

Ver.

Ver. 27. For this is my covenant unto them, when I ſhall take away their ſins.

Ver. 28. As concerning the Goſpel, they are enemies for your ſakes; but as touching the election, they are beloved for the Father's ſake.

Ver. 29. For the gifts and calling of God are without repentance. *See alſo ver.* 30, 31.

Ver. 32. God hath concluded them all in unbelief, that he might have mercy upon all.

Ver. 33. O the depth of the riches both of the wiſdom and knowledge of God! How unſearchable are his judgments, and his ways paſt finding out!

CONCLUSION.

That GOD *will perform all His* PROMISES.

DEuteronomy vii. 9. Know, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations.

Numb. xxiii. 19. God is not a man, that he ſhould lye; neither the ſon of man, that he ſhould repent: Hath he ſaid, and ſhall he not do it? Or hath he ſpoken, and ſhall not he make it good?

Joſh. xxiii. 14. Ye know in all your hearts, and in all your ſouls, that not one thing hath failed, of all the good things which the Lord your God ſpake concerning you; all are come to paſs unto you, and not one thing hath failed thereof, 1 *Kings* viii. 56.

Pſ. xviii. 30. The word of the Lord is tried.

Pſ. lxxxix. 34. My covenant will I not break, nor alter the thing that is gone out of my lips.

Pſ. cv. 8. He hath remembered his covenant for ever, which he commanded to a thouſand generations.

Pſ. cxix. 89. For ever, O Lord, thy word is ſettled in heaven.

Ver. 90. Thy faithfulneſs is unto all generations.

Ver. 160. Thy word is true from the beginning.

Pſ. cxlvi. 6. Which keepeth truth for ever.

Iſ. xxv. 1. Thy counſels of old are faithfulneſs and truth.

Iſ. xlvi. 11. I have ſpoken it, I will alſo bring it to paſs: I have purpoſed it, I will alſo do it.

Iſ. lv. 10. As the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater.

Ver. 11. So ſhall my word be, that goeth forth out of my mouth; it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe; and it ſhall proſper in the thing whereunto I ſent it.

Rom. xv. 8. Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes made unto the fathers.

2 *Cor.* i. 20. All the promiſes of God in him [Chriſt] are Yea, and in him Amen, unto the glory of God by us.

2 *Tim.* ii. 13. If we believe not, yet he abideth faithful; he cannot deny himſelf.

2 *Pet.* iii. 9. The Lord is not ſlack concerning his promiſe (as ſome men count ſlackneſs.)

Heb. vi. 17. God, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an oath.

Ver. 18. That by two immutable things, in which it was impoſſible for God to lye, we might have ſtrong conſolation, who have fled for refuge, to lay hold upon the hope ſet before us.

Heb. x. 23. He is faithful that promiſed.

FINIS.

THE

THE BLESSED LIFE, AND MERITORIOUS DEATH OF OUR Lord and Saviour Jesus Christ;

FROM HIS

CONCEPTION TO HIS CROSS,

AND FROM HIS

CROSS TO HIS CROWN.

Together with the

SERIES, and ORDER of his MINISTRY, and MIRACLES,

As they are recorded by the four Evangelists,
Wherein what is wanting in One, is supplied out of the Other.

By SAMUEL CLARKE,

Sometime PASTOR in St. Bennet-Fink, LONDON.

In all Things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High Priest, in Things pertaining to God, to make Reconciliation for the Sins of the People.

For in that he himself hath suffered being tempted, he is able to succour them that are tempted. Heb. ii. 17, 18.

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THE

LIFE AND DEATH

OF OUR BLESSED

Lord and Saviour Jeſus Chriſt, &c.

IN the 6th month after John, ſirnamed the Baptiſt, was conceived, the angel Gabriel (who had in time paſt foretold to Daniel, the coming of the Meſſiah, by a definite number of weeks) was ſent by God to Nazareth in Galilee, to the bleſſed Virgin Mary, that was betrothed to Joſeph, of the ſame tribe of Judah with herſelf, and of the ſtock of David, who, after ſalutations, declared unto her that ſhe ſhould bring forth the Son of God, and ſhould call his name Jeſus: and having more fully taught her of the admirable manner of her conception, to be performed by the power of the Holy Ghoſt overſhadowing her, with great faith ſhe ſaid, *Be it to the hand-maid of the Lord according to thy word*, Luke i. 26, 38.

Chriſt being thus conceived, the mother of our Lord went into the hill country, with haſte into a city of Judah (to wit, Hebron, a city of the

prieſts, ſituate in the mountains of Judea, Joſh. xxi. 10, 11.) where, when ſhe entered into the houſe of Zacharias the prieſt, and had ſaluted her couſin Elizabeth, ſhe, perceiving the child to ſpring in her womb, was filled with the Holy Ghoſt, and declared that Mary was bleſſed which believed, and confirmed that thoſe things ſhould be performed that were told her of the Lord: to whom for an anſwer the bleſſed Virgin (imitating that ſong of Hannah, 1 Sam. ii. 1.) rehearſed that divine hymn, *My ſoul doth magnify the Lord*, &c. After which Mary tarried with her about three months, Luke i. 39, 56.

Not long after, Joſeph finding his betrothed wife, Mary, with child, was willing to put her away privily; but being warned of God in a dream, and informed that ſhe had conceived by the Holy Ghoſt, and ſhould bring forth her ſon Jeſus, who ſhould *ſave his people from their ſins*, he taketh his wife. Matt. i. 18, 24.

When the time of Mary's delivery drew near, there came forth a command from Auguſtus, that all the Roman world ſhould be taxed, which taxing was firſt made, when Cyrenius was governor of Syria, Luke ii. 1. whereupon Joſeph went up from Galilee, from the city of Nazareth, into Judea into the city of David, which is called Bethlehem, becauſe he was of the houſe and lineage of David, that he might be taxed, with Mary his wife, being great with child. Luke ii. 4, 5.

During their abode there, Jeſus Chriſt, the Son of God, in the fulneſs of time, was born of the moſt bleſſed Virgin Mary, at Bethlehem, Matt. i. xxv. and ii. 1, 5. Gal. iv. 4. in the four thouſandth year of the world, ſaith the learned Primate of Ireland, Doctor Uſher, whom Mary rolled in ſwaddling clothes, and laid him in a manger, becauſe there was no room in the inn, Luke ii. 7.

Chriſt

Chriſt being thus born, his nativity was revealed by an angel of the Lord, to ſhepherds that were keeping their flock by night in the neighbouring fields, which word, a multitude of the heavenly hoſt receiving, prayed for *glory to God, peace to the earth, and good will to men.* When they were departed, the ſhepherds making haſte to Bethlehem, found Mary and Joſeph, and the child lying in the manger; and they publiſhed that which was told them concerning the child, and ſo returned, praiſing and glorifying God, Luke ii. 8, 20.

The eighth day after his nativity the child was circumciſed, and his name was called Jeſus, which was ſo appointed by the angel Gabriel, before he was conceived in the womb. Luke ii. 21.

Preſently after, the wiſe men from the Eaſt, being guided by a new and extraordinary ſtar, came to Herod to Jeruſalem, and there, having learned that the birth-place of Chriſt was Bethlehem of Judea, they went thither, and entering into the houſe which was pointed out to them by the ſtar that ſtood over it, they found the little child, and Mary his mother, and falling down they worſhipped him, and opening their treaſures, they offered unto him gold, frankincenſe, and myrrh. Then being warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way, Matt. ii. 1, 12.

The fortieth day after her delivery, Mary went up to Jeruſalem to the temple, both that ſhe might preſent him to the Lord according to the law of the firſt-born; and alſo that ſhe might offer for herſelf a pair of turtle doves, or two young pigeons (ſhe being ſo poor that ſhe could not offer a lamb) according to the law concerning women that had lain in, Luke ii. 22, 23, 24, 27. with Levit. xii. 2, 3, 4, 6, 8.

When his parents, Joſeph and Mary, brought the child Jeſus into the temple, to do for him according

cording to the cuſtom of the law, there came in at the ſame time, Simeon of Jeruſalem, to whom it was revealed by God, that he ſhould not die before he had ſeen the anointed of the Lord, whom he took in his arms, and praiſed the Lord, adding propheſies, both concerning Chriſt and his mother. At the ſame inſtant alſo came Anna, a propheteſs, the daughter of Phanuel, who alſo acknowledged the Lord openly, and ſpake of him to all that looked for redemption in Jeruſalem, Luke iii. 25, 38.

Thus when Joſeph and Mary had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth, Luke ii. 39.

Some time after, the angel of the Lord appeared unto Joſeph in a dream, warning him to fly into Egypt, thereby to provide for the life of the child, and to eſcape the malicious deſigns of Herod, who having by the wiſe men heard that one was born King of the Jews, ſought to deſtroy him: and accordingly Joſeph, when he awaked, took the young child and his mother by night, and went into Egypt, where he remained until the death of Herod, Matt. ii. 13, 14, 15.

But Herod, thinking that the young child had been ſtill at Bethlehem (being further provoked by the wiſe men's not returning to him) that he might deſtroy him amongſt the reſt, ſent forth ſome of his ſoldiers, who killed all the children which were in Bethlehem, and in all the coaſt thereof, from two years old and under, according to the time of the ſtar firſt ſeen in the Eaſt, concerning which he had enquired of the wiſe men, Matt. ii. 16.

After the death of Herod, who had ſought the life of the young child Jeſus, the angel of the Lord appeared again to Joſeph in a dream, whilſt he was in Egypt, commanding him that he ſhould return with the young child and his mother into the land of Iſrael,

Iſrael, for that he that ſought his life was dead; and accordingly when Joſeph awaked, he performed what was by the angel enjoined him. Matt. ii. 19, 20, 21.

But when he was come back into the land of Iſrael, he heard that Archilaus reigned in Judea, in the room of his father Herod; he therefore feared to go thither: and being warned of God in a dream, he departed into the parts of Galilee (which tetrarchy Herod had given by will to Antipas) and there dwelt in the city of Nazareth, from whence Jeſus took the name of Nazarene, Matt. ii. 22, 23. and the primitive Chriſtians of Nazarenes, Acts xxiv. 5.

When Jeſus was twelve years old, at the feaſt of the Paſſover, he was brought to Jeruſalem by his parents, Joſeph and Mary; and when the ſeven days of unleavened bread were ended, his parents returning home, Jeſus ſtaid behind them. But ſo ſoon as they miſſed him, they ſought him three days, and at laſt found him in the temple ſitting in the midſt of the Doctors, hearing them, and aſking them queſtions, ſo that all that heard him were aſtoniſhed at his underſtanding and anſwers. Luke ii. 41, 47.

Then went Jeſus down with his parents to Nazareth, and was obedient to them, Luke ii. 51. and during his minority, followed his father's trade of a carpenter, eating his bread in the ſweat of his brows, as appears by the ſpeeches of his fellow citizens. *Is not this the carpenter, the ſon of Mary?* Mark vi. 3.

The thirtieth and the laſt jubilee, falling in the thirtieth year of our Lord Jeſus Chriſt, and in the beginning of his Goſpel, John, his forerunner, proclaimed in the wilderneſs, *Prepare ye the way of the Lord, and make his paths ſtrait*, Mark i. 12. and opening the acceptable year of the Lord, or the time of his divine pleaſure, in which our good God vouchſafed

ſafed to manifeſt that Great One to the world, Iſa. lxi. 2. Luke iv. 19. For in the 13th year of the reign of Tiberius Cæſar, Pontius Pilate being governor of Judea, Herod Antipas tetrarch of Galilee, his brother Philip tetrarch of Iturea, and the region of Trachonitis, and Lyſanias tetrarch of Abilene, under the prieſthoods of Annas, and Caiphas, came the word of the Lord unto John the ſon of Zacharias in the deſert, Luke iii. 12. according unto whoſe command this Nazarite, both prieſt and prophet of the Lord, did baptize in the deſert of Judea (in which there were many cities which are mentioned, Joſh. xv. 16.) preaching the baptiſm of repentance for the remiſſion of ſins, Matt. iii. 1. Mark i. 4. Luke iii. 3. endeavouring that Chriſt that came after him might be made known to Iſrael, John i. 7, 8, 13. which that he might more certainly know, this ſign was given him of God, that upon whom he ſhould ſee the Holy Ghoſt deſcending and remaining, he ſhould thereby know that it was he that ſhould baptize others with the Holy Ghoſt, John i. 33. It is moſt probable (ſaith the learned Doctor Uſher) that this his miniſtry began on that moſt convenient day, the 10th of the ſeventh month (about the 19th day of our October) which was both penitential, being joined with a ſolemn faſt, in which whoſoever did not afflict his ſoul, ſhould be cut off from his people, and alſo expiatory, in which the high prieſt went into the holy of holies to expiate the ſins of the people with blood that was offered: and that ſame day in which by the ſound of trumpet the jubilee was commanded to be proclaimed over all the land, Levit. xxv. 9.

So John Baptiſt, the preacher of repentance and remiſſion of ſins, to be attained by the blood of Chriſt that was to come, paſſing through every region round about Jordan, lifted up his voice like a trumpet, ſaying, *Repent ye, for the kingdom of heaven*

is

is at hand: whereupon there went out to him Jeruſalem, and all Judea, and all the region round about Jordan (eſpecially that huge multitude which returned from Jeruſalem, the feaſt of tabernacles being ended about the beginning of our November) and were baptized of him in Jordan, confeſſing their ſins. Matt. iii. 2, 3, 5, 6. Mark i. 5.

And when all the people were baptized, Jeſus came alſo from Nazareth of Galilee to Jordan to be baptized of John, Luke iii. 21. Matt. iii. 13. Mark i. 9. which office John denied at firſt to perform, as ſtanding in need himſelf to be baptized of Chriſt; but the Lord urging that thus it behoved that all righteouſneſs ſhould be fulfilled, he baptized him, Matt. iii. 14, 15. Jeſus then beginning to be about thirty years old, Luke iii. 23.

At this time there was made a moſt illuſtrious manifeſtation of the bleſſed Trinity: for the Son of God in the human nature that he aſſumed, aſcending out of the water and praying, the heavens were opened, and the Holy Ghoſt was ſeen in a bodily ſhape like a dove deſcending upon him, and the voice of the Father was heard from heaven, ſaying, *This is my beloved Son in whom I am well pleaſed*, Matt. iii. 16, 17. Mark i. 10, 11. Luke iii. 21, 22.

Jeſus being now full of the Holy Ghoſt, returned from Jordan, and was driven by the ſpirit into the deſert, where, for forty days and nights, being tempted by the devil, he remained amongſt wild beaſts, not eating any thing; and when the days were ended he was an hungry, Luke iv. 1, 2. Matt. iv. 1, 2. Mark i. 12, 13. Satan taking this opportunity, ſet upon him with a threefold temptation, all which being ended, he departed from him for a ſeaſon, Matt. iv. 3, 11. Luke iv. 3, 13. and the angels came and miniſtred unto him, Matt. iv. 11. Mark i. 13. After which Jeſus returned in the power of the ſpirit into Galilee, Luke iv. 14. John the Baptiſt,

Baptiſt, the next day after Chriſt's coming to him, when the Jews from Jeruſalem ſent ſome prieſts and Levites of the ſect of the Phariſees to him, as he was baptizing at Betharaba by Jordan, to aſk him who he was; he profeſſed clearly that he was not the Chriſt: he denied alſo that he was Elias, or that prophet (foretold by Moſes, Deut. xviii. 15. the ſame indeed with Chriſt, Acts iii. 22. and vii. 57. but by the Jews thought to be another.) He told them alſo, that he was *the voice of one crying in the wilderneſs, make ſtrait the way of the Lord:* and then added that teſtimony of Chriſt, *I baptize with water, but there ſtands one amongſt you whom ye know not; he it is who cometh after, and is preferred before me, whoſe ſhoe-latchet I am not worthy to unlooſe,* John i. 19, 28. with chap. v. 33.

The next day John ſeeing Jeſus coming to him, ſaith, *Behold the Lamb of God that taketh away the ſins of the world.* This is he of whom I ſpake, there comes one after me that is preferred before me, for he was before me, &c. and I ſaw him, and teſtify that this is the Son of God, John i. 29, 34.

The day after John ſtood, and two of his diſciples with him, and ſeeing Jeſus walking, ſaid, *Behold the Lamb of God,* which, when the two diſciples heard, they followed Jeſus, and tarried with him that day, for it was about the tenth hour. One of theſe was Andrew, who brought his brother Simon to Jeſus, and when Jeſus ſaw him, he ſaid, *Thou art* Simon, *ſon of* Jonah; *thou ſhalt be called* Cephas, John i. 35, 42.

The next day Jeſus going into Galilee, commanded Philip (which was of Bethſaida, the city of Andrew and Simon Peter) to follow him. Philip finding Nathaniel under a fig-tree, brought him to Jeſus, who declared him truly to be an Iſraelite in whom there was no guile, John i. 43, &c. withal hinting, that himſelf was that ladder of heaven fore-

foreſhewn to Jacob in his dream, Gen xxviii. 12. upon which the angels of God were ſeen aſcending and deſcending, John i. 51.

On the third day there was a marriage in Cana of Galilee, to which Jeſus was invited, together with his mother and his diſciples, where he turned water into wine, the beginning of his miracles: and his glory being hereby made manifeſt, his diſciples believed in him, John ii. 1, 11.

After this he went down to Capernaum, He, his mother, and brethren (or kinſmen) and his diſciples, and tarried there not many days, John ii. 12. And thus we are come to Chriſt's entering upon his public miniſtry, whoſe acts ſhall be ſet forth according to four diſtinct paſſovers out of the Harmony of the four Goſpels contrived by Dr. Richardſon, Biſhop of Ardah in Ireland, and recorded by the Primate, Dr. Uſher: in which this is ſingular, that St. Matthew only is found not to obſerve the order of time, which is conſtantly obſerved by the other three Evangeliſts; excepting only the parentheſis of John's being caſt into priſon by Herod, Luke iii. 19, 20.

The firſt Paſſover of the Miniſtry of CHRIST, John ii. 13. *from which the firſt Year of the Seventieth, and laſt Week of* Daniel *began, in which the Covenant is confirmed with many*, Dan. ix. 27. *with* Matt. xxvi. 28.

JESUS went to Jeruſalem to the Paſſover, and going to the temple, he ſcourged out them that bought and ſold there: and for a ſign of his authority, he declared unto them that the temple of his body ſhould be diſſolved by the Jews, and be raiſed again by himſelf, John ii. 13, 14, 19.

He wrought miracles, and many believed on him, but he did not commit himſelf to them, becauſe he knew what was in man, John ii. 23, 24, 25.

He inſtructed Nicodemus, the diſciple that came to him by night, in the myſtery of regeneration, and about faith in his death, and the condemnation of unbelievers, John iii. 1, 21. Then leaving Jeruſalem he went into the land of Judea with his diſciples, ver. 22. There he tarried and baptized, (viz. by the hands of his diſciples, who had been before baptized, either by himſelf, or by John.) At this time John baptized in Ænon, for he was not yet caſt into priſon, John iii. 23, 24. There aroſe a queſtion between ſome of John's diſciples and the Jews about purifying, ver. 25. Then did John inſtruct his diſciples, who told him of Jeſus in a way of emulation, concerning himſelf, and his office, and of the excellency of Jeſus Chriſt the Son of God, giving this notable and laſt teſtimony of him before his impriſonment, ver. 26, &c. For preſently after, Herod the tetrarch caſt John into priſon, for reprehending his inceſt with his brother Philip's wife, and other evils done by him, Mark vi. 17, 20. Matt. xiv. 3, 4, 5.

Jeſus hearing that John was caſt into priſon, and that the Phariſees had heard that there were many made diſciples by him, and baptized, viz. by the hand of his diſciples, he left Judea (having ſtaid there about eight months) and went into Galilee, John iv. 1, 2, 3. Matt. iv. 12. But in his way, he muſt needs go through Samaria, where he brought the Samaritan woman near the city Sychar, and the citizens thereof, to the knowledge and acknowledgment of him, four months before the harveſt (or the Paſſover) about the middle of the ninth month called Ab, John iv. 4, 5, &c.

Jeſus having ſtaid two days in Sychar, he went onward in his journey into Galilee, John iv. 43. This was his ſecond return from Judea into Galilee, after

after his baptiſm, and being received of the Galileans who had ſeen what things he had done at Jeruſalem, he preached with great fame in their ſynagogues, John iv. 45. Luke iv. 14, 15. Mark i. 14, 15.

In Cana of Galilee he healed the ſon of a nobleman that lay ſick, John iv. 46, 54 He wrought miracles alſo in Capernaum, and afterwards came unto Nazareth, where he had been brought up; and entering into the ſynagogue (as his cuſtom was) he expounded to them the propheſy of Iſaiah concerning himſelf: the citizens at firſt wondering, but afterwards being filled with wrath, they thruſt him out of the city, and endeavoured to caſt him down headlong from a hill; but he, paſſing through the midſt of them, went his way, Luke iv. 16, 30.

Jeſus then leaving Nazareth dwelt at Capernaum, and there ſo taught them on the Sabbath days, that they were aſtoniſhed at his doctrine, Luke iv. 31, 32. Mark i. 21, 22. Alſo at the ſynagogue in Capernaum he caſt out an unclean ſpirit, commanding him that he ſhould not tell who he was, Luke iv. 33, 37. Mark i. 23, 28. After which he aroſe and went out of the ſynagogue into the houſe of Simon and Andrew, where he healed Simon's wife's mother that lay ſick of a fever, Luke iv. 38, 39. Mark i. 29, 30, 31. Matt. viii. 14, 15.

About ſun-ſet Jeſus healed all the ſick folk which were brought to him, and caſt out devils, commanding them to hold their peace, Luke iv. 40, 41. Mark i. 32, 33, 34. Matt. viii. 16, 17. In the morning he went into a deſert place to pray, and when Simon and others ſought, and would have ſtaid him, he anſwered, that he muſt preach to other cities alſo, Luke iv. 42, 43, 44. Mark i. 35, 39.

Then Jeſus went through all Galilee, and taught in their ſynagogues, and caſt out devils, Luke iv. 44. Mark i. 39. and as he ſtood by the lake of Geneſareth,

neſareth, a great multitude preſſed upon him: he entered therefore into Simon's ſhip, and taught the multitude from thence, Luke v. 1, 4. and when he had left ſpeaking, at his command there was a great draught of fiſhes taken; at which Simon Peter, and Andrew, James and John, being aſtoniſhed, he commanded them to follow him, and he would make them fiſhers of men, Luke v. 4, 11. Mark i. 16, 20. Matt. iv. 18, 22.

Then Jeſus went through all Galilee, teaching in their ſynagogues, and healing every diſeaſe, and his fame went through all Syria, and a great multitude followed him, Matt. iv. 23, 24, 25.

In a certain city Jeſus healed a leper, who, though he was forbidden, yet publiſhed it: and they came to him from every place to hear him, and to be healed, inſomuch as he could no more openly enter into the city, but was in deſert places, and prayed, Luke v. 12, 16. Mark i. 40, 45. Matt. viii. 1, 4.

Then again Jeſus entered into Capernaum, his own city, after ſome days, and taught them at home, and before the Scribes and Phariſees, and a great multitude: He forgave ſins to one ſick of a palſy, who was let down through the roof of a houſe, and healed his diſeaſe to the aſtoniſhment of them all, Luke v. 17, 26. Mark ii. 1, 12. Matt. ix. 1, 8.

Then went Jeſus forth again by the ſea-ſide, and all the multitude came unto him, and he taught them, and as he paſſed by, he ſaw, and called, Levy, or Matthew, ſitting at the receipt of cuſtom, Luke v. 27, 28. Mark ii. 13, 14. Matt. ix. 9.

Jeſus in the houſe of Levi defended both himſelf and his diſciples for eating with Publicans, and excuſeth and vindicates them againſt the Phariſees for their not faſting, Luke v. 29, 39. Mark ii. 15, 22. Matt. ix. 10, 13. And it came to paſs on the ſecond Sabbath after the firſt (*i. e.* the firſt Sabbath of the new year, inſtituted after their coming out of

of Egypt, and beginning from the month Niſan, or Abib) Jeſus going through the corn-fields, cleared his diſciples from the charge of the Phariſees, becauſe they plucked the ears of corn; and explained the doctrine of the Sabbath, Luke vi. 1, 5. Mark ii. 23, 28. Matt. xii. 1, 8.

The ſecond Paſſover of the Miniſtry of CHRIST, *from which the ſecond Year of the ſeventieth Week of* Daniel *begins.*

AFTER this was the feaſt of the Jews, and Jeſus went up to Jeruſalem, and healed on the Sabbath-day a man that had an infirmity thirty-eight years, who lay at the Pool of Bethesda; and made a moſt divine apology to the Jews, who ſought to kill him, becauſe he ſaid that God was his Father, John v. 1, 47.

Afterwards he went from thence and entered into a ſynagogue and taught, and healed one that had a withered hand: whereupon the Phariſees went forth, and ſtraitways, with the Herodians, took counſel how they might deſtroy him, Luke vi. 6, 11. Mark iii. 1, 6. Matt. xii. 9, 14.

But Jeſus, when he knew this, withdrew himſelf to the ſea, and healed the multitudes that followed him, ſtraitly charging them that they ſhould not make him known, and commanded his diſciples, that a ſmall ſhip ſhould wait on him, becauſe of the multitude that thronged him, Mark iii. 7, 12. Matt. xii. 15, 21.

And it came to paſs in thoſe days that he went into a mountain to pray; and when it was day, he choſe twelve, whom he called apoſtles, who are ſpecified by name, Luke vi. 12, 16. Mark iii. 13, 19.

And he came down with them from the mountain, and ſtood in a plain, where a great multitude

came to him, and he healed them all, Luke vi. 17, 18, 19.

After this they went into an houſe, and the multitude came together again, ſo that they could not ſo much as eat bread; and when his kinſmen heard of it, they went to lay hold on him, for they ſaid, he is beſide himſelf. Mark iii. 19, 20, 21.

When Jeſus ſaw the multitude, he went up into a mountain, and when he was ſet, his diſciples came unto him; and then he preached that long, and excellent ſermon, firſt to the apoſtles, and afterwards to all the people, Luke vi 20, 49. Matt. v. vi. vii.

Now when he had ended all his ſayings in the audience of the people, he entered into Capernaum, where he healed the Centurion's ſervant that lay ſick of the palſy, ready to die. Luke vii. 1, 10. Matt. viii. 5, 13.

The day following he went into the city of Naim, and raiſed one that was dead, and carrying out to his burial, which was the only ſon of a widow: whereupon his fame ſpread abroad. Luke vii. 11, 17.

John the Baptiſt, being yet in priſon, and being moved with the relation of his diſciples concerning the fame and deeds of Jeſus, ſent two of them unto him, ſaying, *Art thou he that was to come, or ſhall we look for another?* And when they were returned with his anſwer, Chriſt gave a large teſtimony of John. After which he upbraided ſome of the cities for their ingratitude, and yet willingly ſubmitted to the ſole good pleaſure of his Father, who hid his Son from ſome, and revealed him to others. Luke vii. 18, 35. Matt. xi. 2, 30.

Then Simon the Phariſee, deſired him that he would eat with him, and as they were at meat he defended againſt Simon, and abſolved the woman, a ſinner, that waſhed his feet with her tears, and wiped them with the hair of her head, both kiſſing, and anointing them, Luke vii. 36, 50,

It came to paſs afterwards that he went from city to city preaching, and his diſciples were with him, and certain women miniſtred unto him. Luke viii. 1, 2, 3.

Then they brought unto him one that had a devil that was both blind and dumb, and he healed him, and zealouſly defended himſelf againſt the Phariſees and Scribes that came down from Jeruſalem, that blaſphemed him, ſaying, *He caſteth out devils through* Beelzebub. Mark iii. 22, 30. Matt. viii. 22, 37.

Then ſaid ſome of the Scribes and Phariſees to him, *Maſter, we would ſee a ſign of thee*; to whom, when he had ſharply rebuked them, he would give no other ſign but that of Jonas. Matt. viii. 38, 45.

Whilſt Jeſus ſpake to the people, it was told him that his mother and brethren ſtood without deſiring to ſee, and to ſpeak with him; but Jeſus anſwering, ſhewed them whom he accounted for his mother, and brother, and ſiſter. Luke viii. 19, 20, 21. Mark iii. 31, 35. Matt. xi. 46, 50.

The ſame day Jeſus went out of the houſe, and ſat by the ſea ſide, and great multitudes were gathered unto him, ſo that he went into a ſhip, and ſat, and taught the multitude many things, by the parable of the ſower, and by divers other parables. Luke viii. 4, 18. Mark iv. 1, 34. Matt. xiii. 1, 53.

Alſo the ſame day when it was evening, he ſaid unto them, let us launch forth unto the other ſide of the lake: and when he had given an anſwer to ſome that would follow him, and ſent away the multitude, they took him even as he was in the ſhip, and by the way there aroſe a great tempeſt, but he rebuked the wind and calmed the ſea, and ſaved his diſciples. Luke viii. 22, 25. Mark iv. 35, 41. Matt. viii. 18, 27.

When they came to the other ſide into the country of the Gadarenes, or Gergaſenes, which was on the oppoſite ſhore to Galilee; and when he was gone

gone on land, there met him two poſſeſſed with devils, very fierce (Mark and Luke mention but one) out of whom Jeſus caſteth the devils, and ſuffered them to go into the herd of ſwine; whereupon the Gadarenes deſired him to leave their coaſts. Then did the poſſeſſed perſons importune him that they might abide with them; but he denied their requeſt, and ſent them back to publiſh about Decapolis what great things Jeſus had done for them. After which he paſſed over again by ſhip to the other ſide, and from thence went unto his own city, (Capernaum) Luke viii. 26, 36. Mark v. 1, 16, 17, 20. Matt. viii. 28, 33, 34.

And it came to paſs that when Jeſus was returned, the people received him gladly, for they waited for him, and he was by the ſea-ſide, Luke viii. 40. Mark v. 21. and there came to him the diſciples of John, ſaying, why do we and the Phariſees faſt oft, but thy diſciples faſt not? to whom he gave anſwer. Matt. ix. 14, 17.

Whilſt Jeſus yet ſpake, behold there came Jairus, one of the rulers of the ſynagogue, and beſought him greatly for his only daughter, being about twelve years old, who lay at the point of death; and as he was going, even at Jairus's door, a woman that an iſſue of blood twelve years, was ſuddenly healed by touching the hem of Jeſus's garment: and the daughter of Jairus being now already dead, was reſtored to life by his word only: and he ſtraitly charged them that no man ſhould know it. Luke viii. 41, 56. Mark v. 22, 43. Matt. ix. 18, 26.

When Jeſus was departed thence, two blind men followed him, whoſe eyes he opened, ſtraitly charging them (but to no purpoſe) that no man ſhould know it. Matt, ix. 27, 31.

As they went out, behold, they brought unto him a dumb man poſſeſſed with a devil; and when the devil was caſt out, the dumb ſpake, and the multitude

multitude marvelled: but the Phariſees blaſphemed. Matt. ix. 32, 33, 34, 35.

Then went Jeſus round about all their cities and villages, teaching and healing their diſeaſes. Then went he into his own country, and his diſciples followed him, and he taught in their ſynagogues on the Sabbath days, and was again contemned of them and called the carpenter: yet were they aſtoniſhed at his doctrine. Mark vi. 1, 6. Matt. xii. 54, 58. and he went round about their villages teaching. Mark vi. 6.

Jeſus was moved with compaſſion towards the multitude, when he ſaw the great harveſt, and the few labourers, and thereupon commanded his diſciples that they ſhould *pray the Lord that he would ſend forth labourers*. Matt. ix. 35, 38.

Then ſent Jeſus the twelve apoſtles by two and two, having ſufficiently inſtructed them with commands and power to preach, and to heal diſeaſes. Luke ix. 1, 5. Mark vi. 7, 11. Matt. x. 1, 42.

And it came to paſs when Jeſus had made an end of commanding his diſciples, that he departed thence to teach and to preach in their cities, and the twelve departed, and went through the towns preaching the Goſpel, and healing every where. Luke ix. 6. Matt. xi. 1, 12, 16.

About this time (November 17th) Sejanus was killed: after whoſe death, Tiberius Cæſar ſoon knew that all the crimes which he had charged upon the Jews, were feigned by himſelf; wherefore he commanded the governors of all the provinces, that in every town they ſhould ſpare that nation, except very few that were guilty perſons; but that they ſhould alter none of their cuſtoms, and ſhould make much account of them as lovers of peace, and their cuſtoms as conducing to public tranquillity.

About this time alſo was John Baptiſt beheaded. Mark vi. 17, 28. Matt. xvi. 6, 11, 12, and when his diſciples heard of it, they came, and took up the body,

body, and buried it, and went and told Jeſus. Mark vi. 29.

The fame of Jeſus being ſpread abroad, Herod the tetrach, and others, hearing it, declared their opinions about him, and Herod deſired much to ſee him. Luke ix. 7, 8, 9. Mark vi. 14.

The apoſtles returning, told Jeſus what things they had done. Luke ix. 10. Mark vi. 30.

When Jeſus had heard of the death of John, and of the deeds of the apoſtles, he ſaid unto them, *Come ye yourſelves apart into a deſert place, and reſt a while:* for by reaſon of the multitude they had not leiſure to eat: he therefore, taking the twelve with him, went by ſhip privately into a deſert place, of the city called Betheſda. But when the multitude heard it, they followed him on foot out of all cities, and out went him, and he taught and healed them. Luke ix. 10, 11. Mark vi. 31, 32. Matt. xvi. 13, 14.

Then Jeſus went up into a mountain, and there ſat with his diſciples, and the Paſſover was nigh. And when it was evening, he fed above five thouſand men, beſides women and children, with five barley loaves, and two little fiſhes, and there remained twelve baſkets full of fragments. And when the Jews (ſeeing his miracles) would have made him a King, Jeſus conſtrained his diſciples to go before him unto the other ſide, oppoſite to Betheſda, towards Capernaum; and he himſelf went apart into a mountain to pray: and when they had gone about five and twenty or thirty furlongs, in the fourth watch of the night, Jeſus went to them, walking upon the ſea, and would have paſſed by them: but they being affrighted, he told them who he was, rebuked Peter, and ſaved him from ſinking, ſo that they were amazed; and they drew to ſhore, and came to the land of Geneſareth: and when he came out of the ſhip, as ſoon as it was known, they brought their ſick that they might touch the hem of his garment, and they were preſently made whole, John

vi. 1, 21. Luke ix. 12, 17. Mark vi. 35, 56. Matt. xvi. 15, 36.

The next day, after that Jeſus was paſſed over, the people which ſtood on this ſide the ſea, took ſhiping and came to Capernaum ſeeking Jeſus, to whom he preached in the ſynagogues of Capernaum about the Bread of Life, and affirmed to the Jews that murmured, that he was that Bread of Life. From that time many of his diſciples went back, but the apoſtles would not go away, notwithſtanding he called one of them a devil, John vi. 22, 27.

The third Paſſover of the Miniſtry of CHRIST. John vi. 4. *From which the third Year of the ſeventieth Week of* Daniel *began.*

THE Scribes and Phariſees which came from Jeruſalem, came to Jeſus; and when they ſaw ſome of his diſciples to eat with defiled, that is, unwaſhen hands, they found fault, becauſe they did not walk after the tradition of the elders, to whom Jeſus anſwered concerning traditions, that they fruſtrated the commands of God, that they might keep the traditions of men: and he taught the people, which he alſo expounded to his diſciples at home, that nothing which enters into a man, but that which cometh from within, that defileth a man. Mark vii. 1, 23, Matt. xv. 1, 20.

Then he aroſe from thence and went into the borders of Tyre, and Sidon, and he could not be hid. For a Canaanitiſh woman, a Gentile, a Syrophenician by nation, came to him, earneſtly beſeeching him for her daughter, that was vexed with a devil: whom, when he had commended for the greatneſs of her faith, he caſt the devil out of her daughter. Mark vii. 24, 30. Matt. xv. 21, 28.

And

And again departing from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee, through the midſt of the coaſt of Decapolis, and they brought unto him one that was deaf, and had an impediment in his ſpeech, whom he healed, and charged him that he ſhould tell no man, but all in vain. Mark vii. 31, 37.

Then went he up into a mountain and ſat there, and healed many, ſo that the multitude wondered. Matt. xv. 29, 30, 31.

In thoſe days, when there was a very great multitude that had remained with him three days, he fed four thouſand men, beſides women and children, with ſeven loaves, and a few little fiſhes, and there remained ſeven baſkets full of fragments. Mark viii. 1, 9. Matt. xv. 32, 38.

And ſtraitway Jeſus entered into a ſhip, with his diſciples, and came into the parts of Dalmanutha, or the coaſts of Magdala, Mark viii. 10. Matt: xv. 39.

And the Phariſees came to him, requiring a ſign from heaven, who after he had deeply ſighed, he denied any ſign but that of Jonas, to thoſe hypocrites, who knew how to diſcern the face of the ſky, but not the ſigns of the times: and leaving them he entered again into a ſhip and paſſed to the other ſide. Mark viii. 11, 12, 13. Matt. xvi. 1, 4.

And when his diſciples were come to the other ſide, they had forgotten to take bread, and they had but one loaf with them in the ſhip. Then Jeſus ſaid unto them, Take heed of the leaven of the Phariſees and Sadduces, and of the leaven of Herod: and they reaſoned amongſt themſelves, becauſe they had forgotten to take bread: but Jeſus rebuking them that they had forgotten the miraculous multiplication of the loaves, gave them to underſtand that he ſpake not of the leaven of bread, but of their doctrine. Mark viii. 14, 21. Matt. xvi. 5, 21.

Then

Then came Jeſus to Bethſaida, and they brought to him a blind man, whom he led out of the town, and anointed his eyes with ſpittle, and he recovered his ſight, and Jeſus forbad him to tell it. Mark viii. 22, 26,

And Jeſus went with his diſciples into the towns of Cæſarea Phillippi: and it came to paſs as he was alone praying, and was now in the way, that he aſked his diſciples, *Whom do men ſay that I am?* When they had anſwered, he ſaid unto them, but *whom do ye ſay that I am?* And when Peter had anſwered, he pronounced him happy, annexing promiſes, and forbad his diſciples to tell any man that he was the Chriſt. He alſo foretold his death, and reſurrection, and called Peter Satan, becauſe he rebuked him for ſo ſaying; then he preached to his diſciples, and to the multitude, of the croſs which every one muſt bear that would follow him, and at length foretold his transfiguration. Luke vii. 18, 27. Mark viii. 27, 38. Matt. xvi. 13, 28.

And it came to paſs about eight days after theſe things (or ſix intermediate days) that he was tranſfigured in an high mountain. And when they came down from the mountain, he charged them that they ſhould tell no man what they had ſeen till he was riſen from the dead; and they kept it cloſe, queſtioning one with another, what the riſing from the dead ſhould mean, and they aſked him, why do the Scribes ſay that Elias muſt firſt come? and they received an anſwer, by which they underſtood that Jeſus ſpake of John Baptiſt, as that Elias. Luke vii. 28, 36. Mark ix. 1, 13. Matt. xvii. 1, 13.

And it came to paſs, the next day when they were come down from the hill, and that he was come to his diſciples, he ſaw a great multitude about them, and the Scribes queſtioning with them; and ſtraitway when all the multitude ſaw him, they were greatly amazed, and running to him, ſaluted him; and as he was aſking about their queſtioning with

his diſciples, the father of a lunatic child anſwered him, that it was about his child that had an unclean ſpirit, both deaf and dumb, and that his diſciples could not caſt him out. Then Jeſus having caſt out the ſpirit, reſtored the child to his father whole: and being at home, he ſhewed his diſciples the reaſon why they could not caſt out this devil. Luke vii. 37, 42. Mark ix. 14, 29. Matt. xvii. 14, 21.

And they departed thence and paſſed through Galilee, and he would not that any man ſhould know it: and he taught his diſciples concerning his death and reſurrection: but they underſtood not that ſaying, and being exceedingly ſorry, were afraid to aſk him. Luke vii. 43, 44, 45. Mark ix. 30, 31, 32. Matt. xvii. 22, 23.

When they were come to Capernaum they aſked Peter about Jeſus's paying tribute money. And when Jeſus was come into the houſe, he prevented Peter, telling him, that he ſhould find a piece of money in a fiſh's mouth, and bad him pay that for tribute both for himſelf and for Jeſus. Matt. xvii. 24, 27.

At Capernaum Jeſus aſked his diſciples what it was that they diſputed of among themſelves by the way; at which, when they were ſilent at the firſt, they afterwards told him that it was, who ſhould be greateſt in the kingdom of Heaven. Then Jeſus taking a child, and ſetting him in the midſt, taught them that they ſhould have humility even as a child. He alſo warned the world of offences, admoniſhing us to take heed, that neither hand, foot, nor eye make us to offend—that little ones are not to be deſpiſed—how our brother ſinning againſt us, is to be reproved; as alſo to be bound and looſed by the Church: and to be forgiven to ſeventy times ſeven times, as he ſhewed in that parable of the two debtors to the King. Luke vii. 46, 47, 48. Mark ix. 33, 37. Matt. xviii. 1, 35.

Then ſaid John to him, we ſaw one caſting out devils through thy name, whom Jeſus taught that he

was

was not to be forbidden, and again warned them to offend little ones, and to take heed again that neither hand, foot, nor eye, cauſe them to offend. Luke vii. 49, 50. Mark ix. 38, 50.

After theſe things Jeſus walked in Galilee: for he would not walk in Jury, becauſe the Jews ſought to kill him. Now the feaſt of Tabernacles was at hand; and Jeſus went not up to the feaſt, as his brethren would have him do, who as yet believed not on him; but he went up after them, not openly, but as it were in ſecret. John vii. 1, 10.

And it came to paſs that when the time was come that he ſhould be received, he ſet his face to go to Jeruſalem, and he ſent meſſengers before his face, and they went into a village of the Samaritans to make ready for him; but they would not receive him, wherefore they went into another city, and Jeſus rebuked his diſciples who would have commanded fire to come down from Heaven upon them. Luke vii. 51, 56.

And as they were paſſing in the way, Jeſus gave an anſwer, particularly to ſome that would follow him. Luke vii. 57, 62.

After theſe things Jeſus ſent ſeventy diſciples by two and two into every city and place where he himſelf would come, giving them inſtructions, and arming them with power. Mark x. 1, 16.

The multitude enquiring after Jeſus at the feaſt, and murmuring concerning him, Jeſus in the midſt of the feaſt, taught in the temple: and they wondering at his doctrine, he anſwered, that his doctrine was not his own, but his that ſent him. He alſo anſwered many things to them who reproached and objected againſt him, and officers were ſent to apprehend him. In the laſt and great day of the feaſt, Jeſus crying out concerning faith in him, there was a diviſion concerning him amongſt the people: but the officers which were ſent, and Nicodemus, de-

fended both his perſon and cauſe before the Phariſees that ſpake againſt him. John vii. 11, 53.

Then went Jeſus unto the Mount of Olives, and early in the morning he ſat and taught in the temple, where, being not willing to condemn the woman that was taken in adultery, he warned her to ſin no more. As he was teaching in the treaſury of the temple, he affirmed that he was the light of the world, and defended his bearing record of himſelf. He taught many things concerning the Father himſelf, and told them whither he goes, and who he is: alſo of their father Abraham: of the ſervitude of ſin and of the devil. Of himſelf, that he had not a devil as they ſuppoſed. That whoſoever kept his ſayings ſhould not taſte of death, concluding with theſe words, Before Abraham was, I Am; whereupon they took up ſtones to throw at him. But Jeſus hid himſelf, and went out of the temple, going through the midſt of them, and ſo paſſed by. John viii. 1, 59.

As Jeſus paſſed on the way, he ſaw one begging that was blind from his youth, who being made to ſee, after many examinations both of himſelf, and of his parents, he was caſt out of the ſynagogue, who afterwards meeting Jeſus, he worſhipped him. John ix. 1, 41.

Then preached Jeſus that he is the *door of the ſheep*, and *that good ſhepherd*: as alſo concerning thieves, and hirelings: and there was again a diviſion amongſt the Jews for thoſe ſayings. John x. 1, 21.

At this time the ſeventy returned to him with joy, whom Jeſus further warned and inſtructed; and rejoicing in ſpirit, he told them privately that their eyes were happy. Luke x. 17, 24.

Then came to him a certain lawyer, aſking him, *What he muſt do to inherit eternal life?* Jeſus ſent him to the law; and by the parable of the man that fell amongſt

amongſt theives, taught him who was his neighbour. Luke x. 25, 37.

Afterwards it came to paſs, that as he went, he came to a certain town, and was received into the houſe of Martha, ſhe herſelf miniſtring to him, whilſt Mary heard the words of Jeſus, for which ſhe was preferred before Martha. Luke x. 38, 42.

And it came to paſs as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid unto him; *Lord teach us to pray, as John taught his diſciples:* whereupon he, the ſecond time, preſcribed to them the Lord's Prayer: uſing arguments alſo to ſtir them up to conſtancy in prayer, and for the confirmation of their faith in obtaining their ſuits. Luke xi. 1, 13.

Then caſt Jeſus a devil out that was dumb, and the multitude marvelled, and he confirmed againſt ſome blaſphemers, that he did not caſt out devils through Beelzebub. Luke xi. 14, 26.

And it came to paſs as he ſpake theſe things, that a certain woman of the company ſaid unto him, *Bleſſed is the womb that bare thee, &c.* to whom he replied. Luke xi. 27, 28.

And when the multitude were gathered thick together, he began to ſay, *This generation ſeeks a ſign, but there ſhall he none given but that of Jonas:* adding, that the queen of the ſouth, and the Ninivites ſhould condemn that generation, charging them to take heed that the light which was in them, were not darkneſs. Luke xi. 29, 36.

When Jeſus had ſpoken theſe things, a certain Phariſee deſired him that he would dine with him: and wondring that Jeſus had not firſt waſhed, he was ſeverely reprehended, with the reſt of the Phariſees, by Jeſus for their outward holineſs, or ſimulation, and for their inward wickedneſs, covetouſneſs and pride: and he pronounced a woe likewiſe to the lawyers. Luke xi. 37, 54.

In the mean time when there was gathered together an innumerable company, Jeſus ſaid to his diſciples, *Take heed of the leaven of the Phariſees which is hypocriſy: and fear not them which kill the body.* Luke xii. 1, 12.

And one of the company ſaid to him, *Maſter, ſpeak to my brother that he divide the inheritance with me.* To whom Jeſus ſaid, *Who made me a Judge?* And upon this occaſion he preached againſt covetouſneſs, in the parable of the rich man that would build great barns: as alſo againſt all anxious, diſtruſtful, and unprofitable caring about the neceſſaries of this life; commanding them rather to ſeek the kingdom of God, and to be like them that wait for the coming of their Lord, as becomes every faithful and wiſe ſteward: telling them that he would ſend the fire of diviſion into the earth, and upbraided them that they could not find out that that was the appointed time. Luke xii. 13, 59.

There were preſent at that ſeaſon ſome that told him of the Galileans, whoſe blood Pilate had mingled with their ſacrifices; from which occaſion he preached repentance, and propounded to them the parable of the fig-tree that had no fruit. Luke xiii. 1, 9.

As he taught in one of the ſynagogues on the Sabbath-day, behold there was a woman that had a ſpirit of infirmity eighteen years, and was bowed together, whom Jeſus healed, and defended his deed againſt the ruler of the ſynagogue that was full of indignation. Then did he liken the kingdom of heaven to a *grain of muſtard-ſeed*, and to *leaven*. Luke xiii. 10, 21.

Then he went through all the cities and villages, teaching, and journeying towards Jeruſalem, to wit, to the feaſt of Dedication. Luke xiii. 22.

As he went, one ſaid to him, *Are there few that ſhall be ſaved?* To whom he anſwered, commanding to ſtrive to enter in at the ſtraight gate. Luke xiii. 23, 30.

On

On the ſame day ſome of the Phariſees came to him, ſaying, *Get thee out, and depart hence, for Herod will kill thee:* to whom he gave a reſolute anſwer. Luke xiii. 31, 35.

And it came to paſs, as he went into the houſe of one of the chief Phariſees to eat bread, there was one preſent that had a dropſy, whom he healed, and defended the deed, though it was done on the Sabbath-day. He alſo ſpake a parable to them that were bidden, and inſtructed him that had invited him. Luke xiv. 1, 14.

And when one of them that ſat at meat with him, heard theſe things, he ſaid unto him; *Bleſſed is he that ſhall eat bread in the kingdom of God.* To whom Jeſus anſwered and propounded to them the parable of the great ſupper, and of the ſeveral excuſes that thoſe that were invited, made. Luke xiv. 15, 24.

And there was a great multitude that went with him, and he turned and preached unto them, that life itſelf is to be laid down for Chriſt. He alſo propounded to them the parables, of a man that was about to build a tower; and of the kings going to war. Luke xiv. 25, 35.

And there came to him all the Publicans and Sinners for to hear him, and the Scribes and Phariſees murmured; whereupon he ſpake unto them the parables of the loſt ſheep, of the groat, and of the prodigal ſon. Luke xv. 1, 32.

He alſo told to his diſciples the parable of the unjuſt ſteward accuſed to his lord: together with the application of the ſame: and the Phariſees, that were covetous, when they heard theſe things, derided him. Then preached he againſt them, and taught many other things, and declared the parable of the rich man faring deliciouſly, and of Lazarus the beggar. Luke xvi. 1, 31.

Moreover, he ſaid to his diſciples, *Wo to them by whom offences come*; and taught, that a brother ſinning againſt a man is to be forgiven. Luke xvii. 1, 14.

Hereupon

Hereupon his diſciples ſaid to him, *Lord increaſe our faith.* To whom he anſwered concerning the power of faith; and by the parable of the ſervant coming from plough, and ſtraightway miniſtring, he ſhewed that they are unprofitable ſervants when they have done all, having done no more than what was their duty. Luke xvii. 5, 10.

And it came to paſs as he went to Jeruſalem, that he paſſed through the midſt of Samaria, and Galilee; and as he entered into a certain village, there met him ten lepers, who, as they were going according to his command, to the prieſts, they were cleanſed; of whom one of them came back to Jeſus to give him thanks, and he was a Samaritan. Luke xvii. 11, 19.

The Phariſees aſking Jeſus when the kingdom of God would come? He anſwered, *That the kingdom of God would not come with obſervation:* but that it is within: and further ſaid to his diſciples, that according to the days of Noah, and Lot, ſo ſhall be the day in which the Son of man ſhall be revealed: but that he was firſt to ſuffer many things. Luke xvii. 20, 37.

Then ſpake he to them a parable that they ſhould always pray, by the example of the widow interceding to the unjuſt judge: whereas God is a righteous revenger. Luke xviii. 1, 8.

He ſpake alſo to ſome that perſuaded themſelves that they were juſt, and deſpiſed others, the parable of the Phariſee and Publican praying in the temple. Luke xviii. 9, 14.

And it was as Jeruſalem the feaſt of the Dedication, and it was winter, and Jeſus walked in the temple in Solomon's Porch: Then came the Jews round about him, and ſaid unto him, *How long doſt thou make us to doubt? If thou be the Chriſt, tell us plainly?* which he avouched by his works, ſaying, *I and the Father are one:* whereupon they again took up ſtones to ſtone him. And he defending himſelf to be God by

by the Scriptures, and his works, they ſought again to take him, but he eſcaped out of their hands. John x. 22, 39.

Then he went again beyond Jordan where John at firſt did baptize, and there he abode, and many reſorted to him; and as he was wont, he taught them, and healed them, and many believed on him there. Luke xviii. 40, 41, 42. Mark x. 1. Matt. xix. 1, 2.

Then came to him the Phariſees tempting him, ſaying, *Is it lawful for a man to put away his wife for every cauſe?* Jeſus denied it, and gave an anſwer to the Phariſees, objecting the bill of divorce which Moſes commanded. He anſwered his diſciples alſo who ſaid, that then *it is better for a man not to marry*. Mark x. 2, 12. Matt. xix. 3, 12.

At this time they brought unto him little children that he ſhould lay his hands upon them, and pray, and his diſciples forbade them; for which, being rebuked by Jeſus, *he laid his hands upon them*, and bleſſed them, and then departed from thence. Luke xviii. 15, 16, 17. Mark. x. 13, 16. Matt. xix. 13, 14, 15.

Jeſus going from thence, as he was in the way, there met him a young man, one of the rulers, very rich, ſaying unto him, *Good Maſter, what muſt I do to inherit eternal life?* And Jeſus having ſpoken concerning the title that he gave him, ſent him to the commandments, and he replying, that he had obſerved them, Jeſus loved him: but bidding him to ſell all that he had, and give it to the poor, he went away ſorrowful. Luke xviii. 18, 30. Mark x. 17, 31. Matt. xix. 16, 40.

Then Jeſus inveighed bitterly againſt covetous rich men: and when Peter ſaid, *Behold we have left all to follow thee*, he made notable promiſes to all ſuch, whereof ſome were peculiar to the apoſtles: adding withal, *that many which were laſt ſhould be firſt, and the firſt ſhould be laſt*, which he declared by

by a parable of labourers in a vineyard, for *many were called, but few choſen*, Luke xviii. 28, 29. Matt. xix. 27, &c. Mark x. 23, &c.

Lazarus of Bethany being ſick, his ſiſters ſent to tell Jeſus thereof, who, as ſoon as he heard it, tarried two days in the place where he was: but afterwards he ſaid to his diſciples, *Let us go again into* Judea. They ſaid to him, the Jews *of late ſought to ſtone thee, and goeſt thou thither again?* Jeſus anſwering, ſaid unto them, Lazarus ſleepeth, (meaning that he was dead.) Let us go to him, ſaid Thomas that we may die with him. John xi. 1, 6.

Jeſus came nigh to Bethany, and found that Lazarus had been buried four days: and Mary hearing of it, came quickly to him out of the town, where Martha alſo met him, and Jeſus ſeeing her weep, he wept alſo; and coming to the grave, he bad them remove the ſtone, and giving thanks to his Father, called Lazarus out of the grave, whereupon many believed on him; but ſome went to the Phariſees and told them what things Jeſus had done. John xi. 17, 54.

Hereupon the Phariſees called a council, where Caiphas propheſied concerning Jeſus, and from that day they conſulted together that they might put him to death, commanding, that if any one knew where he was, they ſhould give them notice that they might take him. Jeſus therefore walked no more openly amongſt the Jews, but went unto a city, Ephraim, and there continued with his diſciples, John xi. 54.

After this they went up to Jeruſalem, and as they were in the way, Jeſus went before them, and they were afraid; and he again took the twelve, and began to tell them what things ſhould happen unto him, but they underſtood none of thoſe things, Luke xviii. 31, 34. Mark x. 32, 33, 34. Matt. xix. 17, 18, 19.

Then-

Then came to him James and John, the ſons of Zebedee, and their mother, deſiring that they might ſit, the one on his right hand, and the other on his left; but he repelled them with his anſwer; and when the reſt were diſpleaſed with their requeſt, he admoniſhed them all, that he that would be great and firſt amongſt them, muſt be the miniſter and ſervant of all, Mark x. 35, 45. Matt. xix. 20, 28.

And it came to paſs when Jeſus came nigh to Jericho, a certain blind man ſat begging by the way-ſide, and aſking who it was that paſſed by, and hearing that it was Jeſus of Nazareth, he (though he was rebuked) earneſtly implored his mercy; and being called by Jeſus, he received his ſight, and followed him, glorifying God, Luke xviii. 35, 43.

Then Jeſus entered, and paſſed through Jericho, and eſpying Zacheus in a ſycamore tree, he ſaid unto him, *I muſt abide at thy houſe to day*, Luke xix. 1, 10.

And as Jeſus went out of Jericho, a great multitude followed him: and he reſtored ſight to two blind men, whereof Bartimeus was one, and they followed him, Mark x. 46, 52. Matt. xix. 29, 34.

Being come nigh to Jeruſalem, becauſe they thought that the kingdom of God ſhould immediately appear, as he went forwards, he told the parable of the nobleman that went into a far country, who gave to his ten ſervants ten pounds to occupy therewith till he returned, and when he came back knowing which had gained moſt by trading, he rewarded each of them according to the proportion of their gain, Luke xix. 11, 27.

Now the paſſover was at hand, and many went out of the country up to Jeruſalem before the paſſover, that they might purify themſelves, John xi. 55, 56, 57.

And

And Jeſus, ſix days before the paſſover, came to Bethany, and they made him a ſupper, and Lazarus ſat with him, and Mary anointed his feet, and wiped them with the hairs of her head, whom Jeſus defended againſt Judas: and much people came thither, not only for Jeſus ſake, but that they might ſee Lazarus. But the chief prieſts conſulted how they might put Lazarus to death, becauſe many of the Jews believed by reaſon of him, John xii. 1, 11. Mark xi. 1, 7. Matt. xxi. 1. 7. Luke xix. 21, 35.

After this Jeſus went before, aſcending up to Jeruſalem; and it came to paſs that when he was nigh to Bethphage, and Bethany, at the Mount of Olives (the 29th day of our March) he ſent two of his diſciples for an aſs-colt that was tied. Matthew mentions the dam alſo: and they brought the colt unto Jeſus, and caſt their garments on the colt, and ſet him thereon, and much people that came to the feaſt, met him, many caſting their garments in the way, and others cut down branches of the trees and ſtrewed them in the way; and when he was come unto the deſcent of the Mount of Olives, the company that went before and that followed, cried, *Hoſanna to the Son of David.* Then ſaid ſome of the Phariſees to him, *Maſter, rebuke thy diſciples.* Jeſus anſwered them; and the Phariſees thereupon ſaid amongſt themſelves, *Perceive ye not that we prevail nothing? Behold the world is gone after him.* John xii. 12, 18. Luke xix. 36, 40. Mark. xi. 8, 9, 10. Matt. xix. 8, 9.

When Jeſus was come nigh, ſeeing the city, he wept over it, foretelling the utter deſtruction thereof, John xii. 19. Luke xix. 41, 42. Mark. xi. 10, 11.

And when he was entered into Jeruſalem, all the city was moved, ſaying, *Who is this?* And Jeſus entered into the temple of God, and caſt out thoſe that bought and ſold in it, and healed both blind and lame

lame in it: and juſtified the children who cried, Hoſanna, in the temple, againſt the prieſts and ſcribes, that were diſpleaſed at it. He alſo taught daily in the temple, thoſe that heard him being very attentive: but the chief prieſts and elders of the people ſought to deſtroy him. Luke xix. 45, 46. Mark xi. 11. Matt. xxi. 12, 13, 14, 15, 16.

Some Greeks of thoſe that came to worſhip at the feaſt, deſired to ſee Jeſus, and he anſwered them that told him: alſo by preaching of his paſſion, and calling upon his Father, he received an anſwer from heaven, which ſome thought to be thunder, others an angel: and ſpeaking again of the lifting up of the Son of man from the earth, he anſwered them that aſked him, *Who this Son of man was?* Then going from thence, he hid himſelf from them: and when it was evening, he went with his diſciples unto Bethany: and though he had done ſo many miracles amongſt them, yet did they not believe, that the word of Iſaiah might be fulfilled. Yet nevertheleſs many of the rulers believed on him, but did not confeſs him for fear of the Phariſees. Jeſus crying out therefore, preached concerning faith in him, John xii. 20, 50. Mark xi. 17.

On the morrow, when he came from Bethany, he was an hungry, and ſeeing a fig-tree that had only leaves on it, he curſed it, and it ſtraitway withered. Then they came to Jeruſalem, and entering into the temple, he again caſt out thoſe that ſold and bought there, and would not that any ſhould carry a veſſel through the temple; and crying out, he taught concerning faith in himſelf: but the chief prieſts ſought how they might deſtroy him; for they feared him, becauſe all the people were aſtoniſhed at his doctrine: and when evening was come, Jeſus went out of the city, Mark xi. 12, 19. Matt. xxi. 18, 19.

And when they returned in the morning, as they paſſed by the fig-tree, they ſaw that it was dried up

by the roots, which Peter ſhewing to Jeſus, he preached unto them of the power and virtue of faith, but eſpecially in prayers. And they came again into Jeruſalem; and as he was walking in the temple and teaching, the chief prieſts, elders, and ſcribes, came unto him, ſaying, *By what authority doeſt thou theſe things?* Jeſus anſwered, by aſking them concerning John's baptiſm. He alſo ſpake unto them the parable of the two ſons, aſking them, which of the two did the will of his father? and applied it unto them: as alſo the parable of the vineyard let out to huſbandmen, and of their killing the heir of the vineyard, together with the application thereof: and from that hour they ſought to take him: but they feared the people, for they took him for a prophet. Again he propounded to them the parable of the marriage of the king's ſon, and the refuſals and excuſes of ſome that were bidden, and the wickedneſs and puniſhments of others, eſpecially of him that had not on the wedding garment. Then went the Phariſees, and took counſel how they might entangle him in his talk: wherefore they ſent out unto him their diſciples, with the Herodians, ſaying, *Is it lawful to give tribute to Cæſar, or not?* Theſe being aſtoniſhed at his anſwer, left him, and went their way, Luke xx. 1, 8, 9, 19, 20, 40. Mark xi. 20, 33, and xii. 1, 12, 13, 37. Matt. xxi. 19, 46. xxii. 1, 46.

The ſame day there came to Jeſus the Sadducees, aſking him of the woman that had ſeven brethren to her huſbands, which of them ſhould be her huſband in the reſurrection? And when the multitude heard his anſwer, whereby he proved the reſurrection, they were aſtoniſhed at his doctrine: then a Phariſee that was a lawyer, tempted him, aſking which was the great commandment in the law? To whom he anſwered, and aſked the Phariſee whoſe ſon Chriſt is? And no man was able to anſwer him a word, neither

neither durſt any man from that day forth, aſk him any more queſtions, Luke xx. 41, 44.

Then ſpake Jeſus to the multitude, and to his diſciples concerning the Scribes and Phariſees, denouncing eight woes againſt them; and turning his ſpeech to the city of Jeruſalem, he accuſed her of cruelty and obſtinacy, and foretold her deſolation, Luke xx. 45, 46, 47. Mark xii. 38, 39, 40. Matt. xxiii. 1, 39.

And as Jeſus ſat over againſt the treaſury, he ſaw a widow caſting in two mites, whom he preferred before them that caſt in more, Luke xxi. 1, 4. Mark xii. 41, 44.

When he was gone out of the temple, his diſciples ſhewed him the ſtately buildings, and ſtones of it, whereupon he foretold the ruin thereof, Luke xxi. 5, 36. Mark xiii. 1, 37. Matt. xxiv. 1, 51.

And as he ſat on the Mount of Olives over againſt the temple, his diſciples aſked him when theſe things ſhould be, and what ſhould be the ſign of his coming, and of the end of the world? To whom he at large anſwered concerning the ſigns of them both: and warned them to watch, and be ready, becauſe they knew not the hour when the Lord would come, and he taught the ſame thing by the parable of the ten virgins: as alſo by the parable of the talents delivered to the ſervants to trade withal; and deſcribed the judgment of this world, (perhaps as a type of that) by ſetting the ſheep on the right hand, and the goats on the left, and giving ſentence upon each of them. By day he taught in the temple, but at night he went into the Mount of Olives: and all the people came unto him early in the morning, and he taught them in the temple, Matt. xxv. 1, 46. Luke xxi. 37, 38.

And it came to paſs, when Jeſus had finiſhed theſe ſayings, he ſaid unto his diſciples, *Ye know that after two days is the Paſſover, and the Son of man ſhall be betrayed to be crucified:* about which

time they conſulted together in the palace of the high prieſt, that they might kill Jeſus: but they ſaid, *not on the feaſt-day, leſt there be an uproar amongſt the people*, Mark xiv. 1, 2. Matt. xxvi. 1, 5.

As Jeſus was in the houſe of Simon the leper, he defended a woman that poured an alabaſter box of ointment on his head, as he ſat at meat, againſt his diſciples that murmured at it, and foretold his burial, Mark xvi. 3, 9. Matt. xxvi. 6, 13.

Then entered Satan into Judas, who offered himſelf, and covenanted to betray him, Luke xxii. 1, 3. Mark xiv. 10, 11. Matt. xxvi. 14, 15, 16.

The Fourth and laſt Paſſover, in which CHRIST *(our Paſſover) was ſacrificed,* 1 Cor. v, 7. *and ſo an end was put to all the legal Sacrifices which prefigured this only one. The fourth, or middle Year of the laſt Week of* Daniel *now beginning,* Dan. ix. 27.

IN the firſt day of unleavened bread, when the paſſover was ſlain (April 2.) his diſciples aſked him where they ſhould prepare it? Then he ſent Peter and John into the city, telling them that there ſhould meet them a man bearing a pitcher of water, by following of whom, they ſhould find a gueſt-chamber ready furniſhed by the good man of the houſe, Mark xiv. 12, 16. Matt. xxvi. 17, 18, 19.

And in the evening he went thither with the twelve, and when they had ſat down and eaten, Jeſus ſaid, *I have greatly deſired to eat this paſſover with you before I ſuffer:* and he commanded them to divide the cup amongſt themſelves, ſaying, *I will not any more eat of the paſſover, or drink of the fruit of the vine, until the kingdom of God ſhall come:*

Then

Then ſaid he, *one of you ſhall betray me*, and they began to be ſorrowful, and to ſay unto him one by one, *Is it I?* and he anſwered, *It is he that dippeth his hand with me in the diſh:* and to Judas, aſking, *Is it I?* He anſwered, *Thou haſt ſaid*, Luke xxii. 14, 18. Mark xiv. 17, 18, 21. Matt. xxvi. 21, 25.

Alſo whilſt they were eating, Jeſus inſtituted the Sacrament of his Body and Blood in bread and wine after he had ſupped, adding, *I will not henceforth drink of the fruit of the vine, till I drink it new with you in the kingdom of my Father.* But, behold, ſaith he, *the hand of him that betrays me, is with me at the table:* then they began to enquire amongſt themſelves, if any among them ſhould do this, Luke xxii. 19, 23. Mark xiv. 22, 25. Matt. xxvi. 25, 26.

There was alſo a ſtrife amongſt them which of them ſhould be accounted greateſt. When ſupper was ended, Jeſus aroſe and laid aſide his garments, and took a towel and girded himſelf therewith, and began to waſh and wipe his diſciples feet, and Peter's alſo, who at firſt denied it, but afterwards deſired it. This being done, Jeſus ſat down again, ſaying, *I have ſhewed you an example, that as I have done, you might likewiſe waſh one another's feet: he that will be greateſt among you, let him be the leaſt:* yet he added, *I do not ſpeak of you all; for I know whom I have choſen.* When he had ſaid theſe things he was trouble in ſpirit, and teſtified, ſaying, *One of you ſhall betray me:* His diſciples therefore looking one upon another, were uncertain of whom he ſpake: Peter therefore beckoned to the beloved diſciple, that he ſhould aſk who it was: Jeſus anſwered, *He it is to whom I ſhall give a ſop after I have dipped it*, and he gave the ſop to Judas, and ſaid unto him, *What thou doeſt, do quickly.* Judas having received the ſop went out immediately; and it was night, John xiii. 2, 38. Luke xxii. 24, 30.

When Judas was gone out, Jeſus ſaid, *Now is the Son of man glorified, and God is glorified in him:* and he told them of his ſudden departure, and exhorted them to the mutual love of one another. He ſaid alſo, Simon, Simon, *Behold Satan hath deſired you, that he might winnow you as wheat: but I have prayed for thee:* and do thou *ſtrengthen thy brethren:* and when Peter, too confidently ſaid, *I will lay down my life for thee,* he anſwered, *The cock ſhall not crow till thou haſt denied me thrice.* Then ſaid he unto them, *He that hath a purſe, let him take it, and he that hath not a ſword, let him buy one.* Some anſwering, Here are two ſwords, he ſaid, *It is enough,* Luke xxii. 31, 38.

Then did Jeſus comfort them againſt the ſorrow which they conceived for his death: and to the queſtions of Thomas, Philip, and Judas, (who is alſo Libbæus, ſurnamed Thaddæus, another of the ſons of Alphæus, and brother of James) he anſwered every one particularly, promiſing them that the Holy Ghoſt ſhould be their teacher: and left his peace with them; and again admoniſhed them of his approaching death, and of the joyful fruit thereof: adding, *Ariſe, let us go hence:* and when they had ſung an hymn, they went out towards the Mount of Olives, John xiv. 1, 31. Mark xiv. 26. Matt. xxvi. 30.

In the way as they were going, by the parable of the vine and the branches, he exhorted them to bring forth fruit, and to remain in the love of God towards them, and mutually to love one another, and to abide patiently the hatred of the world, which hates Chriſt himſelf; and that they ſhould not be offended for perſecutions, John xv. 27. And again he comforted them againſt ſorrow for his death, by the promiſe of ſending them the Comforter, the ſpirit of truth, whoſe office againſt the world, and towards them he deſcribeth: and admoniſhed them that *Yet a little while, and they ſhould not ſee him:* and

and they, not underſtanding what that meant, he explained it unto them; and told them that their aforeſaid ſorrow ſhould be turned into joy, by the example of a woman bringing forth a man-child: as alſo by the promiſe of his returning to them, by the love of the Father towards them, and by his ready hearing of their petitions that they ſhould make in his name. And when he ſaid, *I come forth from the Father, and am come into the world*; and again, *I leave the world, and go unto the Father*; his diſciples anſwered, *Lo, now thou ſpeakeſt plainly: we believe thou cameſt from God.* To this Jeſus replied, that the time was now come, that they ſhould be ſcattered every one to his own, and that himſelf ſhould be left alone, and at laſt concluded with a moſt divine prayer to the Father for the mutual illuſtration of his own, and the Father's glory: as alſo for the apoſtles, and the whole company of believers, John xvi. 1, 33. and xvii. 1, 26.

When Jeſus had ſpoken theſe things, he went with his diſciples (as he was wont) over the brook Cedron, to the Mount of Olives. Then ſaid Jeſus unto them, *All ye ſhall be offended because of me this night. But after I am riſen again, I will go before you into Galilee:* and when Peter ſaid, *Though all men ſhould be offended, yet will not I*; Jeſus ſaid, *To-day, even this night before the cock crows thou ſhalt deny me thrice:* but both he and all the diſciples replied, *Though we ſhould die with thee, yet we will not deny thee*, John xviii. 1. Luke xxii. 39. Mark xiv. 27, 31. Matt. xxvi. 31, 35, 36.

Then came they to a place called Gethſemane, where was a garden, into which Jeſus entered, and his diſciples, unto whom he ſaid, *Pray ye that ye enter not into temptation: ſit here, while I go and pray yonder.* And he took Peter, and the two ſons of Zebedee with him, and began to be very ſorrowful, and he ſaid unto them, *Tarry here and watch*, and going from them about a ſtone's caſt, he

he kneeled down and prayed that the cup might paſs from him: and there appeared an angel from heaven ſtrengthening him. Then he returned and finding his diſciples ſleeping, he reprehended and admoniſhed them; and then went the ſecond time, and prayed more earneſtly, and being in an agony, his ſweat was as drops of blood: and coming again, he found them ſleeping for ſorrow, for their eyes were heavy: and therefore he again admoniſhed them, and they knew not what to anſwer. Then left he them, and went away again and prayed the ſame words: after which coming to his diſciples, he ſaid unto them, "Sleep on now, and take your "reſt: Behold the time is come, and the Son of "man is betrayed into the hands of ſinners: ariſe, "let us be going: behold he is at hand that doth "betray me," Luke xxii. 46. Mark xiv. 32, 42. Matt. xxvi. 36, 46.

While Jeſus yet ſpake, behold Judas (who knew the place, becauſe Jeſus often reſorted thither with his diſciples) with the chief prieſts, phariſees, captains of the temple, and elders of the people, and officers, and a band ſent from them, came thither with lanthorns and torches, and a great multitude with ſwords and ſtaves. And Judas had given them a ſign, ſaying, "Whomſoever I ſhall kiſs the ſame "is he, and he ſtraitway kiſſed Jeſus." To whom Jeſus ſaid, "Wherefore art thou come? "Betrayeſt "thou the Son of man with a kiſs?" John xviii. 23. Luke xxii. 47, 41. Mark xiv. 43, 47. Matt. xxvi. 47, 56. But Jeſus knowing all things that ſhould come unto him, went out, and ſaid unto them, "Whom ſeek ye?" They ſaid unto him, "Jeſus of Nazareth." Jeſus ſaid unto them, "I am he:" and they went backwards and fell to the ground. He aſked them again, and anſwered them as at firſt, adding, "If ye ſeek me, let theſe go away," John xviii. 4, 9. Then they took him; and when thoſe that were about Jeſus ſaw what would follow, they

ſaid

ſaid to him, "Lord ſhall we ſmite with the ſword?" and Peter ſtruck off the right ear of Malchus. To whom Jeſus ſaid, "Put up thy ſword; cannot I "pray, and have more than twelve legions of an-"gels? Shall not I drink of the cup that my Fa-"ther hath given me? Suffer you thus far; and he "touched his ear and healed him." And Jeſus ſaid unto them, "Do ye come out as againſt a "thief with ſwords and ſtaves? But this is your "hour, and the power of darkneſs." Then all his diſciples left him and fled, and a certain young man (of their company) being laid hold of, left his linen cloth, and fled from them, John xviii. 10, 11. Luke xxii. 49, 50, 51. Mark xiv. 48, 52. Matt. xxvi. 57, 75.

Then they bound Jeſus, and brought him, firſt to Annas, the father-in-law of Caiphas, who ſent him bound to Caiphas, the high prieſt, who formerly had propheſied, that it was expedient that one man ſhould die for the people. There were all the chief prieſts, and elders, and ſcribes of the people gathered together. Then Caiphas aſked Jeſus concerning his diſciples, and his doctrine: Jeſus anſwered, *I ſpake openly to the world, aſk them that heard me:* then one of the officers ſtruck him with a ſtaff. To whom he ſaid, *If I have well ſpoken, why ſmoteſt thou me?* Then all the council ſought falſe witneſſes againſt him, and found none. At laſt two falſe witneſſes came, but their teſtimony agreed not. Caiphas then ſaid, *Anſwereſt thou not to what they witneſs againſt thee?* But Jeſus held his peace. Then he adjured him to tell whether he were the Chriſt, and Jeſus anſwered, *I am: and ye ſhall ſee the Son of man ſitting at the right hand of the power of God, and coming in the clouds of Heaven.* Wherefore they judged him guilty of death for this blaſphemy. Then did they mock him, and ſpit upon him, and cruelly beat him with buffets and ſtaves; and covering his face, they ſaid, Propheſy who ſmote thee?

thee? And many other things they ſpoke againſt him reproachfully, John xviii. 12, 27. Luke xxii. 54, 65. Mark xiv. 53, 72. Matt. xxvi. 57, 75.

Peter followed afar off that he might ſee the end, and ſo did another diſciple that was known to the high prieſt, and went with Jeſus into the palace, but Peter ſtood without at the door: then that other diſciple ſpake to her that kept the door, and brought him in. And as Peter was warming himſelf at the fire (for it was cold) the maid that kept the door aſked him, and affirmed that he was one of his diſciples, but he denied it, or that he knew him, or knew what ſhe ſaid. A little after he went out into the porch, and the cock crew. And as he was going out another maid ſaw him, and ſaid to the by-ſtanders, "This fellow was alſo with Jeſus of Nazareth:" alſo another ſaid, "Thou art alſo one of them; then he again denied it with an oath:" and about an hour after they that ſtood by ſaid, "Thy ſpeech "betrayeth thee:" and the couſin of Malchus, amongſt the reſt ſaid, "Did not I ſee in the garden "with him? And while he yet ſpake, the cock crew "the ſecond time: Then the Lord turned, and "looked upon Peter, and he remembering the "words of Jeſus, went out, and wept bitterly," John xviii. 25, &c. Luke xxii. 55, &c. Mark xiv. 66, &c. Matt, xxvi. 69, &c.

As ſoon as it was day, the elders of the people, and the chief prieſts, and the ſcribes, came together, and led him into their council, ſaying, *Art thou the Chriſt?* Jeſus ſaid unto them, *Ye will not believe, nor anſwer me, nor let me go.* Yet he ſaid, that he was the Son of God. To which they replied, "What need we any further witneſs." Luke xxii. 66, 71.

Then ſtraitway in the morning the whole multitude of them aroſe, and led him bound to Pontius Pilate, the governor, from Caiphas to the hall of judgment (April 3d.) But they went not into the judg-

judgment hall, leſt they ſhould be defiled that they could not eat the paſſover; and Jeſus ſtood before the governor. Pilate therefore came forth unto them, and ſaid, *What accuſation bring you againſt this man?* They anſwered, *If he were not a malefactor we would not have delivered him unto thee*; and they accuſed him, ſaying, *We found this man perverting the nation, and forbidding to pay tribute unto Cæſar, ſaying that he himſelf is Chriſt a King:* and when he was accuſed of the chief prieſts, and elders, he anſwered nothing. Then ſaid Pilate, *Heareſt thou not how many things they witneſs againſt thee?* But he anſwered him not a word, ſo that Pilate marvelled. Then ſaid Pilate to them, *Take ye him and judge him according to your law.* But they replied, *It is not lawful for us to put any man to death.* Pilate then entered into the judgment-hall again, and calling Jeſus, ſaid unto him, *Art thou the King of the Jews?* Jeſus anſwered, *Sayeſt thou this of thyſelf, or did others tell it thee of me?* Pilate ſaid, *Am I a Jew? thine own nation, and the chief prieſts have delivered thee unto me: What haſt thou done?* Jeſus anſwered, *My kingdom is not of this world:* Pilate therefore ſaid unto him, *Art thou then a King? Jeſus anſwered, for this cauſe came I into the world that I might bear witneſs unto the truth.* Then ſaid Pilate to him, *What is truth?* And when he had ſaid this, he went out again to the Jews, and ſaid unto them, *I find in him no fault at all:* and they were the more fierce, ſaying, *He ſtirreth up the people, teaching throughout all Jewry, beginning in Galilee, to this place.* Pilate hearing of Galilee, aſked him if he was a Galilean? And when he knew that he belonged to Herod's juriſdiction, he ſent him to Herod, who was in Jeruſalem in thoſe days. When Herod ſaw Jeſus, he was exceeding glad: but being deceived of his hopes of ſeeing a miracle, and Jeſus not vouchſafeing any anſwer, either to him, or to the chief prieſts and ſcribes that vehemently accuſed

him

him, after he had ſet Jeſus at naught, and mocked him, he ſent him back to Pilate, arrayed in a gorgeous robe: and Herod and Pilate were made friends that very day, John xviii. 28, 40. Luke xxiii. 1, 16, 25. Mark xv. 1, 5. Matt. xxvii. 11, 26.

Then Pilate, when he had called the chief prieſts and the rulers, and the people, he ſaid unto them, "Neither I, nor Herod find any fault in him, nor "any thing worthy of death; I will therefore "chaſtiſe him and releaſe him." For he was of neceſſity (according to the cuſtom) every feaſt, to deliver to the people one priſoner whomſoever they would. And the multitude crying out aloud, began to deſire that he would do unto them as he ever had done. Then ſaid Pilate, "Ye have a cuſtom "that I ſhould releaſe one unto you at the paſſo-"ver: will ye therefore that I releaſe unto you the "King of the Jews, or Barabbas?" For he knew that the chief prieſts had delivered him up of envy. But they ſtirred up the people that they ſhould rather deſire Barabbas, who was a notable thief, who lay bound for inſurrection, and murther in the city: When Pilate was ſat down on the judgment ſeat, his wife ſent to him, ſaying, "Have thou nothing to "do with that juſt man: for I have ſuffered many "things in my dream by reaſon of him this day." Pilate therefore ſpake unto them again, being willing to releaſe Jeſus, "Which of them will ye "that I releaſe unto you?" They all cried out, ſaying, "Not him but Barabbas." Pilate replied, "What then will ye that I ſhall do unto him whom "ye call King of the Jews?" and they all cried out again, "Crucify him." Pilate ſaid unto them the third time, "Why? what evil hath he done? I find "no cauſe of death in him: I will therefore chaſ-"tiſe him, and let him go." But they cried the more earneſtly, "Crucify him:" and were very inſtant

ſtant with loud voices deſiring the ſame. Mark xv. 6, 15.

Then Pilate took Jeſus and ſcourged him, and the ſoldiers platted a crown of thorns, and put it on his head, and clothed him with purple, ſaying, "Hail, King of the Jews," and beat him with ſtaves. Pilate therefore went forth again unto them, and ſaid unto them, "Behold I bring him forth unto you, that "ye may know that I find no fault in him." Then Jeſus came forth, wearing the crown of thorns, and the robe, and Pilate ſaid unto them, "Behold the man." When the chief prieſts, and officers ſaw him, they cried out ſaying, "Crucify him, crucify him." Pilate replied, "Take ye him and crucify him; for "I find no fault in him." Then ſaid the Jews, "He ought to die, becauſe he made himſelf the Son "of God." When Pilate heard that, he was the more afraid, and went again into the judgment-hall, and ſaid to Jeſus, "Whence art thou?" But Jeſus gave him no anſwer. Then ſaid Pilate to him, "Speakeſt thou not unto me? Knoweſt thou not "that I have power to crucify thee? Jeſus anſwered, "Thou couldſt have no power unleſs it were given "thee from above." From thenceforth Pilate ſought to releaſe him. But the Jews cried out, "Then art thou not Cæſar's friend." When Pilate heard this, he ſat on the judgment ſeat, in the place called the Pavement, and it was the preparation of the Paſſover, and about the ſixth hour. Then ſaid he to the Jews, "Behold your King." The chief prieſts anſwered, "We have no King but Cæſar." When Pilate therefore ſaw that he prevailed nothing, but the rather a tumult was made, he took water and waſhed his hands before the multitude, ſaying, "I am innocent of the blood of this juſt per"ſon, ſee you to it." And all the people anſwered, and ſaid, "His blood be upon us, and our chil"dren." Then Pilate being willing to content the multitude, releaſed unto them Barabbas, and

when he had ſcourged Jeſus, he delivered him over to their will, that he might be crucified, John xix. 1, 16, 17, 30.

Then the ſoldiers of the governor, when they had led Jeſus into the hall called Prætonium, they called together the whole band; and when they had ſtripped him, they put upon him a ſcarlet robe, and platted a crown of thorns and put it on his head, and a reed in his right hand, and bowing the knee, they mocked him, ſaying, "Hail, King of the "Jews." And when they had ſpit on him, they took the reed, and ſmote him on the head: and when they had mocked him, they took off the purple, and put his own cloaths on him, and led him out to crucify him. Matt. xxvii. 27, 31. Mark xv. 16, 37.

Then Judas, which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought the thirty pieces of ſilver to the chief prieſts confeſſing his ſin unto them; and caſting the ſilver pieces into the temple, went and hanged himſelf: and they bought with them the Potter's field, that the prophecy might be fulfilled, Matt. xxvii. 3, &c.

And Jeſus came forth carrying his croſs; but as they were leading him, they found one Simon of Cyrene, as he came out of the country, whom they took, and compelled to carry the croſs after Jeſus. There were alſo two thieves that were led with him to be crucified. And there followed a great multitude of people, and of women that lamented, to whom Jeſus turned and foretold the lamentable deſtruction of Jeruſalem. And when they were come into the place called Calvary, but in the Hebrew, Golgotha, they gave him to drink wine mingled with myrrh, and vinegar mingled with gall: and when he had taſted it, he would not drink it: and they crucified him there (and it was the third hour) and two thieves with him, one on the right hand, and the other on the left. And Jeſus ſaid, "Father

"forgive

" forgive them: for they know not what they do." And Pilate wrote a ſuperſcription in Hebrew, Greek, and Latin, and put it on the croſs: which, at the requeſt of the chief prieſts, Pilate would not alter. And after they had crucified him, they divided his garments into four parts, to every ſoldier, that was employed in his execution, a part: and caſt lots for his ſeamleſs coat, whoſe it ſhould be, that the Scripture might be fulfilled: and ſitting down they watched him there; and the people ſtood beholding him. But they that paſſed by, reviled him, wagging their heads, and ſaying, " Oh, thou that deſtroyeſt " the temple, and buildeſt it in three days, ſave thy- " ſelf. If thou be the Son of God, come down " from the croſs." Likewiſe alſo the chief prieſts, and rulers, with the people, and ſcribes, and elders, mocking, and ſcoffing, ſaid amongſt themſelves, " He ſaved others, himſelf he cannot ſave. If he " be the King of Iſrael; if that Chriſt, the choſen " of God, let him come down from the croſs, and " we will believe him. He truſted in God, let him " deliver him if he will have him; for he ſaid, " I am the Son of God." The ſoldiers alſo mocked him, and coming to him, offered him vinegar, ſaying, " If thou be the King of the Jews, " ſave thyſelf." The thieves alſo that were crucified with him, caſt the ſame in his teeth. And one of them, continuing his railing againſt him, the other being converted, rebuked him, and ſaid unto Jeſus, " Lord remember me when thou comeſt into " thy kingdom." To whom Jeſus anſwered, " To " day ſhalt thou be with me in Paradiſe." And there ſtood by his croſs the mother of Jeſus, and his mother's ſiſter, Mary, the wife of Cleophas, and Mary Magdalen. When Jeſus therefore ſaw his mother, and the diſciple whom he loved ſtanding by, he ſaid to his mother, " Behold thy Son," and to the diſciple, " Behold thy mother." And when the ſixth hour was come, there was darkneſs over

all the land, or country, until the ninth hour: and about the ninth hour, Jeſus cried out with a loud voice, "Eli, Eli, lamma ſabacthani?" and ſome that ſtood by, ſaid, "He calleth Elias," Luke xxiii. 26, 38. Matt. xxvii. 32, 50. Luke xxiii. 44, 45, 46.

After this, when Jeſus knew that all things were accompliſhed, that the Scripture might be fulfilled, he ſaid, "I thirſt." Now there was ſet there a veſſel full of vinegar, and they filled a ſponge with vinegar, and put it upon hyſſop, or a reed, and put it to his mouth, ſaying, with the reſt, "Let be, let "us ſee if Elias will come to ſave him, and take "him down." But Jeſus, when he had received the vinegar, ſaid, "It is finiſhed." And then again he cried with a loud voice, "Father into thy hands I commend my ſpirit, and bowing his head, he gave up the ghoſt." And when the Centurion ſaw that he ſo cried out, and gave up the ghoſt, he glorified God, ſaying, "Truly this is a juſt man, truly this is the Son of God." Mark xv. 38, 42.

And behold the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the ſaints, which ſlept, aroſe, and came out of their graves after his reſurrection, and went into the holy city, and appeared unto many. And the Centurion, and they that ſtood over againſt, and they that watched Jeſus, when they ſaw the earthquake, and the things that were done, feared greatly, ſaying, "Truly this was the Son of "God." And all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts, and returned. And his acquaintance, and the women which followed him from Galilee, ſtood afar off, beholding theſe things, among whom were Mary Magdalen, and Mary the mother of James the leſs, and mother of Joſes, and Salome, who alſo, when he was in Galilee, followed him, and miniſtred unto him, and many other women that came

up

up to Jeruſalem with him, Luke xxiii. 47, 48, 49. Matt. xxvii. 51, 56.

The Jews therefore, that the bodies ſhould not remain on the croſs on the Sabbath (for that Sabbath was an high day) becauſe it was the preparation, beſought Pilate that their legs might be broken, and that they might be taken down. The ſoldiers therefore came and brake the legs of the two thieves, but not of Jeſus, becauſe he was already dead. Yet one of them with a ſpear pierced his ſide, and there came out blood and water, and theſe things were done that the Scriptures might be fulfilled, Joh xix. 31, 37.

And when even was now come, becauſe it was the preparation, that is, the day before the Sabbath, there came Joſeph of Arimathea, a rich man, and an honourable counſellor, who alſo looked for the kingdom of God, a good, and a juſt man, and one who had not conſented to the counſel and deed of them. Being a diſciple, but ſecretly for fear of the Jews, came boldly to Pilate, and begged the body of Jeſus. Pilate marvelled that he was already dead, and calling the centurion, aſked him; and when he knew it, he gave the body to Joſeph. There came alſo Nicodemus (which at firſt came to Jeſus by night) and brought a mixture of myrrh, and aloes about an hundred pound weight: and they took the body of Jeſus and wrapped it in a linen cloth with the ſpices, as the manner of the Jews was to bury. And Joſeph laid it in his own new ſepulchre, which he had hewn out of a rock, wherein yet never man was laid, and which was in a garden in the place where Jeſus was crucified, rolling a great ſtone to the door of the ſepulchre: and Mary Magdalen, and Mary the mother of Joſes, who came with him from Galilee, beheld where they laid him, ſitting over againſt the Sepulchre: and they returned and prepared ſpices and ointments, and reſted on the Sabbath day according to

the commandment, John xix. 38, 42. Luke xxiii. 50, 56. Mark xv. 42, 47. Matt. xxvii. 57, 61.

The next day [April 4th] the Phariſees beſought Pilate that he would command the ſepulchre to be made ſure until the third day, adding their reaſon, which, when he had yielded to, they went and made the ſepulchre ſure, ſealing the ſtone and ſetting a watch.

In the end of the Sabbath, or when the Sabbath was now paſt [April the 5th] when it dawned towards the firſt day of the week, in the morning very early, whilſt it was yet dark, came Mary Magdalen, and Mary the mother of James and Salome, bringing ſpices which they had bought, that they might ſee the ſepulchre, and anoint Jeſus; and they ſaid, "Who ſhall roll away the ſtone from the door for "us?" And when the ſun was riſen, coming to the ſepulchre, they ſaw the ſtone rolled away: for behold there was a great earthquake: for the angel of the Lord came down from heaven, and rolled away the ſtone, and ſat upon it: and they went in, but found not the body of the Lord Jeſus: and it came to paſs, as they were much perplexed thereat, behold two men came to them in ſhining raiment; their countenances were as lightening, and their garments white as ſnow. Matthew and Mark mention but one angel: and the keepers for fear did ſhake, and became as dead men. And when the women were afraid and bowed their faces to the earth, the angels ſaid to them, "Fear not ye, I "know that ye ſeek Jeſus that was crucified: but "why ſeek ye the living amongſt the dead? He is "not here: he is riſen as he ſaid, come and ſee "the place where the Lord was laid, and remember what he ſaid, whilſt he was in Galilee with "you," ſaying, "The Son of man muſt be de"livered into the hands of ſinful men, and be "crucified, and the third day riſe again: but go "ye quickly, and tell his diſciples, and Peter, "that he is riſen from the dead, and behold he

"him;

" goes before you into Galilee, there ſhall ye ſee
" him; behold, I have told you." Then the women remembered the words of Jeſus, and they departed quickly out of the ſepulchre with fear and wonder, and great joy, and ran to tell his diſciples: but they ſaid nothing to any man as they went: for they were afraid. And when the women told theſe things to the eleven, and to all the reſt, their words ſeemed to them as idle tales. But Mary Magdalen telling Peter, and the other diſciple, whom Jeſus loved, " They have taken away the Lord, and we
" know not where they have laid him;" Peter and that other diſciple went out, and came to the ſepulchre: but that other diſciple did out-run Peter, and came firſt to the ſepulchre, and when he ſtooped down, he ſaw the linen clothes lying, but went not in. Then came Peter following him, and went into the ſepulchre, and ſaw the linen clothes lie, and the napkin that was about his head not lying with them, but wrapped together in a place by itſelf: then went in that other diſciple, and ſaw and believed, and Peter went unto his own home, wondring at what was done: for as yet they knew not the Scriptures, that he muſt riſe again from the dead. And the diſciples went to their own home. But Mary Magdalen ſtood without at the ſepulchre weeping, and whilſt ſhe wept, ſhe ſtooped down in the ſepulchre and ſaw two angels in white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had lain; and they ſaid unto her, " Woman, why weepeſt thou?" She ſaid " They have taken away my Lord, and I know
" not where they have laid him:" and when ſhe had thus ſaid, ſhe turned back, and ſaw Jeſus, but knew not that it was he. And Jeſus ſaid to her, " Why weepeſt thou? Whom ſeekeſt thou?" She, ſuppoſing that it had been the gardiner, ſaid, " If
" thou haſt borne him hence, tell me where thou
" haſt laid him, and I will take him away:" Jeſus ſaid to her, " Touch me not, but go and tell my
" brethren,

" brethren, ſaying, I go, &c." And ſhe came and told his diſciples, and thoſe that had been with him, as they were weeping and mourning, that ſhe had ſeen the Lord, and that he had ſaid theſe things to her: but they believed her not. And as the women went from the ſepulchre (perhaps Mary Magdalen was abſent) that they might tell his diſciples, behold Jeſus met them, and ſaid unto them, " All " hail," and they came and held him by the feet, and worſhipped him. Then ſaid Jeſus to them, " Be not afraid, go and tell my brethren that they " go into Galilee, there they ſhall ſee me," John xx. 1, 2, 18. Luke xxiv. 1, 12. Mark xiv. 1, 11. Matt. xxviii. 1, 8, 9, 10.

Now when they were going, behold the watch went into the city, and ſhewed to the chief prieſts all the things that were done: and when they were aſſembled with the elders, they took counſel, and gave large ſums of money to the ſoldiers that they ſhould ſay, that his diſciples came and ſtole him away whilſt they ſlept: and " if it come to the go- " vernor's ears, (ſaid they) we will perſuade him, " and ſecure you." So they took the money, and did as they were taught: and this ſaying is commonly reported amongſt the Jews to this day. Matt. xxviii. 11, 15.

And two of them went into the country that ſame day to a village ſixty furlongs from Jeruſalem, called Emaus; and as they journied, Jeſus went along with them; and they, telling what things were done concerning Jeſus of Nazareth, how he was crucified, and that he roſe again, &c. Jeſus ſhewed them out of the Scriptures, that it behoved Chriſt to ſuffer, and to enter into his glory. And in the village, when he had taken bread, and given thanks, and broken it, he was known to them, their eyes being opened, though he appeared in another form, and he vaniſhed out of their ſight. And they roſe up that ſame hour, and returned to

Jeruſalem

Jeruſalem to the eleven, who ſaid to theſe two, "The Lord is riſen indeed, and hath appeared "unto Simon." Then they told them what things were done in the way, and how he was known of them in breaking of bread: but neither believed they them, Luke xxiv. 13, 35. Mark xiv. 12, 13.

Whilſt they yet ſpake, it being evening, in the firſt day of the week, the doors being ſhut where the diſciples were gathered together for fear of the Jews, came Jeſus himſelf and ſtood in the midſt of them, and ſaid, "Peace be unto you:" but they were affrighted, ſuppoſing that they had ſeen a ſpirit; but he upbraided them with their unbelief, and hardneſs of heart, becauſe they had not believed thoſe that had ſeen him ſince he was riſen: and he ſaid unto them, "Why are you troubled? "See my hands and my feet: a ſpirit hath not fleſh "and bones:" and he ſhewed them his hands, and his feet, and his ſide: and when they believed not for joy, and wondered, he ſaid unto them, "Have "ye here any meat?" And he did eat a piece of broiled meat and an honey-comb: and his diſciples rejoiced that they had ſeen the Lord. And he ſaid unto them, "Theſe are the words that I ſpake "unto you, while I was yet with you: that all "things muſt be fulfilled which were written in the "Law of Moſes, and in the Prophets, and in the "Pſalms of me." Then he opened their underſtandings that they might underſtand the Scriptures, and ſaid unto them, "Thus it is written, and thus "it behoved Chriſt to ſuffer, and to riſe from the "dead the third day, and that repentance and re-"miſſion of ſins ſhould be preached in his name "among all nations, and ye are witneſſes of theſe "things. And behold, I ſend the promiſe of my "Father among you: but tarry ye at Jeruſalem "till ye have received power from on high."

He ſaid again unto them, "Peace be unto you: "as my Father ſent me, ſo I ſend you. Go ye

"into

" into all the world and preach the Goſpel to " every creature: he that believes and is baptized, " ſhall be ſaved: but he that believes not, ſhall " be damned. And theſe ſigns ſhall follow them " that believe: in my name they ſhall caſt out de- " vils; they ſhall ſpeak new tongues: they ſhall " take up ſerpents: and if they drink any deadly " thing it ſhall not hurt them: they ſhall lay their " hands on the ſick, and they ſhall recover." And when he had ſaid theſe things, he breathed on them, and ſaid, " Receive ye the Holy Ghoſt: " whoſe ſins ye remit, they are remitted to them, " and whoſe ſins ye retain, they are retained." Thus Jeſus appeared five times in the firſt day of his reſurrection, John xx. 19, 23. Luke xxiv. 36, 49. Mar. xiv. 14, 18.

But Thomas, called Dydimus, was not with them when Jeſus came, and the reſt of the diſciples told him, " We have ſeen the Lord:" but he very confidently profeſſed that he would not believe it. After eight days [April the 12th] Thomas being then preſent with the reſt, Jeſus came, the doors being ſhut, and ſtood in the midſt, and ſaid unto them, " Peace be unto you," and abundantly ſatisfied Thomas's unbelief, John xx. 24, 29; Luke xxiv. 16, 20.

Then the eleven diſciples went into Galilee unto the mountain that he had appointed them. And when they ſaw him, they worſhipped him, but ſome doubted: and when Jeſus came unto them, he ſaid, " All power is given unto me both in heaven " and earth, go therefore and teach all nations, " baptizing them, &c. and lo I am with you to " the end of the world," Matt. xxviii. 16, 20. After that, Jeſus was ſeen of above five hundred brethren at once; and after that to James, 1 Cor. xv. 6, 7.

Afterwards Jeſus ſhewed himſelf to his diſciples at the ſea of Tiberias; or at leaſt to ſeven of them, as

as they were fiſhing. For they having fiſhed all night and caught nothing, in the morning, Jeſus, unknown to them, ſtood upon the ſhore, and bid them caſt their net on the right ſide of the ſhip, and they caught an hundred and fifty and three great fiſhes: and Jeſus ſaid unto them, "Come "and dine;" and none of them durſt aſk him, "Who art thou?" knowing it was the Lord. When they had dined, he warned Peter thrice of his paſtoral charge as he loved Jeſus, and forewarned him what kind of death he ſhould die. And to Peter's queſtion concerning John, he gave an anſwer that was not rightly underſtood of the brethren, John xxi. 1, 24.

Laſt of all he appeared to his diſciples in Jeruſalem, and led them out as far as Bethany, and he lift up his hands, and bleſſed them. And it came to paſs, that as he bleſſed them, he was parted from them, and carried up into heaven, Luke xxiv. 50, 51. Matt. xxviii. 19.

This Jeſus Chriſt was promiſed to Adam in Paradiſe preſently after his fall in theſe words, "The "ſeed of the woman ſhall break the ſerpent's "head:" but whether he ſhould come of Jew or Gentile, not a word was told him. After this Abraham (the Hebrew) was given to underſtand, that of his ſeed ſhould come the Meſſiah: but of what tribe, nothing was revealed. To Jacob indeed it was ſhewed, that of the tribe of Judah ſhould Shiloh come: but whether male, or female, nothing certain. David was aſſured that a ſon of his ſhould ſit upon his throne for ever. But till Iſaiah, it was not known that he ſhould be born of a pure virgin: "that a woman ſhould compaſs a "man," Iſa. vii. 17. "Behold a virgin," that famous virgin (the original ſets it forth with an accent) ſpoken of Gen. iii. 15. "ſhall conceive and "bear a ſon." The very place of his birth was not ſet forth till Micah did it, Mich. v. ii. Not

the

the juſt time till Daniel foretold it, Dan. ix. 24. Thus by degrees, and piece-meal (as it were) God ſpake of old to the fathers by his ſervants the prophets, Heb. i. 1. Every age almoſt, brought forth ſome new thing touching the babe of Bethlehem (wrapt up in the ſwathbands of the Holy Scriptures) either in expreſs and evident terms, and teſtimonies, or elſe in mirrors and miracles. Laſtly, John Baptiſt (*Fibula Legis & gratiæ*, as one calls him) the buckler of the law and goſpel, pointed him out with his finger, "Behold the Lamb of God, &c."

Now this Jeſus Chriſt is the moſt excellent perſon in the world; the faireſt among men: worth ten thouſand of us, as the people ſaid of David, 2 Sam. xviii. 3. Look upon him as he is deſcribed, Heb. i. 1, 2, 3. For his nobility, he is God's own Son: for his riches, He is "heir of all things:" for his wiſdom, "He made the worlds:" for his eminency, "He is the brightneſs of his Fa-"ther's glory, and the expreſs image of his per-"ſon;" for his might, "He upholdeth all things "by the word of his power;" for his merits, "He hath by himſelf purged our ſins:" for his preferment, "He ſat down at the right hand of "the Majeſty on High." *Trap's Treaſ.*

The quality and kind of Chriſt's death is remarkable for three characters which were engraven on the death of the croſs, which he died.

1. For the painfulneſs of it. The nature of that death was painful: for death itſelf is painful; no man pays that debt with eaſe. When Aſa died, he cried, "Ah, my feet." When David died, he complains, "O my cold body." When the Shunamite's child died, he cries, "Ah, my pained "head" When Uzzah died, he cries, "Oh my "leprous ſkin." Life is a precious pearl: but there are three things beſides, which made Chriſt's death painful.

1. Vio-

1. Violence. It is painful to die of any violent diſeaſe: but when five deaths do all concur, and ſtrive which of them ſhall diſpatch the poor man ſooneſt, this muſt needs be more painful. Such was Chriſt's death, which made him complain. Pſalm xxii. 16. "They pierced my hands and my feet," and John xix. 34. "One of the ſoldiers with a "ſpear pierced his ſide, and forthwith there came "out blood and water." Here are five deaths that invaded a living man. Death on each hand, and on each leg, and death on his ſide, though this laſt came a little too late. Now a violent death it muſt needs be, when ſtrong and great nails did pierce the moſt nervous parts of his body, his hands, and his feet.

2. Slowneſs. Four leiſurely violent deaths ſeized on him. Blood is the life of the living creature: then look how long his blood was coming out, his life was dropping out as long. It's a great aggravation for a man to be long a dying, and yet cannot die. To have his torment quick, and yet his death ſlow is an image of hell, where men "ſeek "death, and yet cannot find it." Chriſt's ſlow death was divided into four quarters. Death at each hand, and at each foot made his pain the greater. The weight of his body did hang upon thoſe four tormenting nails, his pierced hands and feet, as if death had delighted to hold Chriſt long at ſea, and to deny him it's laſt ſad ſervice. Chriſt had been before dying a terrible death in the garden, when he was boiled (as it were) in a bloody ſweat: and two circumſtances ſhew that the two thieves death was nothing in ſlowneſs of torment comparable to Chriſt's death.

1. The ſad and direful preparatories to Chriſt's death, as he was the night before in a ſoul-death, when thoſe θρόμβοι αἵματος as it were drops, or great hail-ſtones of blood, frozen, or hardened together (as Stephanus thinks) through extreme terror: when he was ſcourged, and crowned with thorns.

2. He was ſo weakened in body thereby, that he was not able to bear his own croſs; which made him complain. Pſalm xxii. 17. "I may tell all my

" bones. My ſtrength is dried up like a pot-
" ſheard." So that Chriſt began to die the night before, and continued dying twenty-four hours, the Lord's anger and curſe being on him, and then bodily pain, with the curſe of the law all this time, wrought upon him. And Chriſt, in bearing the pains of the ſecond death, did ſuffer that which all the elect ſhould have ſuſtained in their ſouls for ever. Iſaiah liii. 6. " The Lord laid upon him
" the iniquity of us all;" and though Chriſt died but one death for all the elect, yet in the extremity of the pain, it was many deaths to him.

3. Many degrees of life were taken from him. Conſider how much of life Chriſt had, and the removing of it by violence muſt be ſo much the more painful. Now life natural had in Chriſt a ſweet and a peaceable dwelling; the poſſeſſion of life was with excellent delights. It was planted beſides the glorious Godhead perſonally, and ſo had ſweet company, and that made it pleaſant. It had not been ſo much to take away the life of a common man, whoſe life is not privileged with grace, and the grace of a perſonal union with God.

The ſecond character that was engraven on Chriſt's death was, that it was ſhameful, and reproachful. Now ſhame is, firſt, fundamentally in the cauſe. Sin, and ſin acted by men againſt that law of God is the only foundation of ſhame. Exod. xxxii. 25. " Aaron made the people naked to their
" ſhame." So 2 Sam. xiii. 13. Shame and ſin are near a kin. And thus Chriſt was no more capable of ſhame than he was of ſin. He came out of the womb clothed with the white robe of innocency, and he never contracted one black ſpot on that fair robe of the higheſt image of God from the womb to the grave, and therefore there was no ſhame fundamentally in Chriſt.

2. There is ſhame formally in ſin: and that, firſt, In being aſhamed actively. Secondly, In bearing of ſhame paſſively. In the former conſideration, becauſe ſin is a ſhameful thing in itſelf, Jer. xi. 13. There is an internal bluſhing, and ſhame ariſing from ſin; the conſcience of the ſinner (if it be not cauterized) thinking ill of ſin, and eſteeming

ing itſelf baſe in doing it. Rom. vi. 21. "What "fruit had you in thoſe things whereof you are "now aſhamed?" So Chriſt thought ill of ſin, and eſteemed the creature baſe in ſinning. 2. Chriſt our Lord being our Surety, though he could not be aſhamed of any ſin he did himſelf, yet being made a ſin for us, he did bear the ſhame of our ſin: and thus he was not free from ſhame paſſively, as it is a puniſhment of ſin. Iſa. l. 6. "I gave my back to "the ſmiters, and my cheeks to them that plucked "off the hair: I hid not my face from ſhame and "ſpitting." Heb. xii. 2. "He endured the croſs, "deſpiſing the ſhame." So then in theſe reſpects, Chriſt did bear our ſhame.

1. In that, though he was the Lord of Glory, and "thought it no robbery to be equal with the "Father," yet he abaſed himſelf to become man: yea, the loweſt of men, a ſervant, Phil. ii. 6, 7, 8. Matt. xx. 28. Iſa. xlix. 7.

2. All the tokens of reproach and ſhame were on his ſufferings: as,

1. In geſtures: they put a crown of thorns on his head, and a reed for a ſcepter in his hand, to mock his kingly power. They ſaluted him with mocks, and bowing the knee to him.

2. In words: They cried out, "Hail, King of "the Jews:" they ſcorned his prophetical dignity, when they blindfolded him, ſaying, "Pro-"pheſy who it is that ſmote thee." And to deride his prieſthood, they put a robe on him: and when he was on the croſs offering himſelf as our prieſt in a ſacrifice to God, all that paſſed by, wagged their heads, and ſhot out their lips, ſaying, "He truſted "in God, let him deliver him, &c." Then did they ſpit in his face, which in the law was a great ſhame, Deut. xxv. 9, 50. Job xxx. 10.

3. His death was ſhameful, the death of a thief and robber: ſo it is called, Chriſt's reproach, Heb. xiii. 13. "Let us go forth bearing his reproach." It was a ſhameful thing to ſee the Lord of Glory, bearing his own croſs on his back, and all the children and baſe ones of the city wondring at him, and crying out upon him. This is called the reproach,

proach, or ſhame of Chriſt, Heb. xi. 26. Pſalm xxii. 7.

4. They ſhamed him in pulling off his garments, and ſcourging him, as Jer. xiii. 26. They brought him bound to Pilate as if he had been a common thief, Matt. xxvi. 2. Hence Iſa. liii. 3. "He was "deſpiſed, and rejected of men: and we hid as it "were our faces from him." He had all ſhame put upon him: He was branded as the greateſt thief of the three: He went out at the gate of life bleeding, pained, curſed, ſhamed, forſaken, deſpiſed, and mocked. Even the ſun ſeemed to be aſhamed to ſee its Creator in ſo painful a condition, and therefore hid its head.

The third character which was engraven on Chriſt's death, was the curſe of God. Now the curſe that Chriſt was made, was,

1. The Lord's pronouncing him a curſe, Deut. xxi. 23. "Curſed is he that hangeth on a tree;" which Paul applies to Chriſt, Gal. iii. 10, 13. This indeed was a ceremonial curſe; but had a ſpecial relation to Chriſt, who was under a real and moral curſe.

2. God's devoting and ſetting him apart in his eternal counſel for ſuffering the puniſhment of ſin.

3. The diſhonour that was put upon him; and ſo was Chriſt under a curſe. Pſalm xxii. 7. "He was "a worm and no man." Iſa. liii. 3. "The leaſt "of men:" the contempt and refuſe of men. Acts iv. 11. "The ſtone rejected by the builders." Hanging is the death of the pooreſt and baſeſt of men: and thus was Chriſt uſed. Acts v. 30. "Whom "ye ſlew and hanged on a tree." Acts ii. 23. "Whom by wicked hands ye have crucified and "ſlain." Hanging is more than ſlaying: it is putting him to a baſe death that is curſed of God and man: and this to be inflicted on a king lineally-deſcended of the blood royal, the kingly tribe of Judah: the only man on earth that by birth and law had title to the crown of Judea, was the worſt that men or devils could do.

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FINIS.